THE VOYAGE of the Wandring KNIGHT.

Shewing the whole course of Mans life, how apt he is to follow Vanitie, and how hard it is for him to attaine to VERTVE.

Robert Gordone

Deuised by *Iohn Cartheny*, a French man: and translated out of French into English, by *W. G.* of Southhampton, Marchant.

A worke worthy the reading: and Dedicated to the Right Worshipfull, S^r. *Francis Drake*, Knight.

LONDON:
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Ultima de superis terras Astraea pro aquit

Primus ab aetherio venit Saturnus Olimpho
Arma Jovis fugiens et regnis exil ad emptis

BIBLIOTHECA MUSEUM
6. 28.
1794

To the right Worſhipfull

Sir *Francis Drake* Knight: happie ſucceſſe in all his attempts, and due reward for the ſame.

THE COMMON COVRSE OF mans life (moſt ventrous and no leſſe worſhipfull Knight) and their daily dealing doe manifeſtly declare how variable they be, how wandering, how wauering, how vncertaine & inſolent, if Fortune or rather God (to ſpeake Chriſtian like) by bleſſing them as abundantly, ſo extraordinarily, and raiſing them, *tanquam è puluere & luto*, aduance them to promotion. And no meruaile though this be incident to the manners of men, ſeeing that Nature her ſelfe in this point offendeth. For what is he vnleſſe he be mortified, that is not naturally of an aſpiring minde? immitating herein the property of the Iuie, which neuer ceaſeth climbing by degrees, *Donec ipſam ſummitatem attigerit*, till it be come to the very toppe. This fault being general, and hatefull, in the iudgement, ſpecially of the wiſe, might ſeeme ſo much the more tollerable, if that men placed by preheminence, and ſitting like Hills ouerlooking the Vallies below, with their high calling and ſtately authority had agreeable hearts. But ſome notwithſtanding their ſtate be ſingular, and indeede ſuch as that they may ſit downe, take their eaſe, and ſay *Hic terminus eſto*, doe carry ſo baſe a minde, as that if I ſhould compare them to Æſops Cocke, preferring a Barlie Corne before a precious Pearle, I ſhould not doe amiſſe. There is none but by deligent obſeruation may ſee this to be an vndoubted truth.

In the taxing of which Engliſh and outlandiſh fault, (for

it is as common as the world is wide) I should shew my selfe no cunning Archer, to ouershoot the marke of your deserued commendation. For although you haue had Fortitude holding the Bason whilest you washed your hands, & cast the best chance of the Dice: yet for all that, such is your contentment, you hoist not vp the lofty sayle of selfe-loue, to swell with the winde of vaineglory, as vaunting of any exployt which you haue atchiued, *Per tot Cyclopia saxa, per mundi scopulos, Scyllam, vastamque Caribdim*: But as you went out, so are you come home, familiar with your friends, courteous to your acquaintance, remembring all, forgetting none, still of one minde, will and affection, the prosperous euent of your dangerous voyage notwithstanding.

Some one hauing passed a Sea of sixe daies sayling, (or lesse, if lesse might be supposed) is so far in loue with himselfe, and so discreetely doteth ouer his owne doings, at his returne, that he maketh his trauaile ordinarie table-talke, aggrauating the matter so monstrously, as if he had endured the very labours of old *Hercules*. Another, *Et terris iactatus & alto*, hauing seene the mighty workes of the Lord, and his wonders in the deepe, and as it were measured with a payre of Compasses, (be it spoken without offence) the globe of the whole world, *post multa discrimina rerum*, ariuing to his natiue soile, meruaylously blessed from aboue, yet discouereth not the multitude of dangers, or rather deaths, wherewith he hath encountred. Which of these iudge you, deserueth the trumpets plausible sound?

I cannot therefore sufficiently wonder at the equality of your worships minde, which notwthstanding so many tempests of perturbations, and sharpe surges of inward motions, continueth calme. And it doth me not a little good, first, to see you so fortunate, and secondly, though that were enough to make you insolent & disdainfull, the credit which you haue gotten deseruing (no doubt) euen with the very best, that yet you contemne not the company, the acquaintance, the familiarity and conference, euen of such, as by many degrees are your inferiour.

This

This among other conſiderations of your courteous diſpoſition and friendly nature, (being a mirror in a Gentleman in this our proud and arrogant age) like a right Loadſtone, drew mee, an iron lump, hauing in my hands a notable worke, intituled, *The Voyage of the Wandring Knight*, to ouerrunne the ſame, according to my ſuperficiall skill, & ſlender knowledge, to poliſh and burniſh it, to reſtore and make it perfect, in ſome ſuch lims, whereon it ſeemed to halt, that it might with ſo much the more grace *Proripere in publicum, & in hominum manus inuiolare*, for their large delight, and indeed to procure the printing and publiſhing thereof, that wel diſpoſed people might thereby reape ſome benefit.

Which worke ſo perfected and brought into a reaſonable good forme, as my little learning and leſſe leaſure gaue me leaue, I am bold vpon the requeſt of the Tranſlator, being abſent, to make Dedicatory vnto your worſhip, and haue added this Epiſtle of mine owne, as a teſtimonie of the vnfained affection & hearty good will which I beare you (without preſumption be it ſpoken) not doubting how it ſhall be receiued, ſeeing the former preſentation thereof was ſo well liked. Beſeeching God to bleſſe you, and the good Lady your wife, and all yours, one with another, to proſper your proceedings, to further all your affaires: and that as hither to you haue had *Vertue* your fore-runner, and *Fortune* your follower, ſo you may haue them ſtill, euen to your liues end: *Vt magis atq; magis tua gloria creſcat*: and that after you haue ſailed euen to the very ſtraights of death, which no mortall man can auoide, you may arriue in the port of peace, I meane *Abrahams* boſome, euen the Kingdome of Heauen, the appointed hauen for all true Chriſtian Nauigators.

Your worſhips moſt humble to commaund

R. N.

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THE

THE FIRST PART OF THE VOYAGE OF THE VVANDRING KNIGHT.

The wandring Knight declareth his intent and foolish enterprise, supposing in this world to finde true felicitie.

CHAP. I.

MAny Historiographers, both Poets and Orators, as well prophane as divine, have by writing notified diuers persons with their voyages and aduentures. First, Iustin and Diodore of Sicilie, have made mention of the Argonautes voyage by sea: that is to say, of Iason and his aides, Castor, Pollex, Hercules, and other Peres, to the Ile of Cholcos, to winne the golden Fleece, which a great Dragon kept. Also Homer a Greeke Poet, writ in verse, the wandring and Sea-voyage of Vlysses and his companions, at their returne from the Troyan warres, After him Virgil, a most eloquent Latine Poet, set downe in verse the voyage of Æneas into Italy, with his fortunes, after the subuersion of Troy.

Now if we come to the sacred Histories, we shall finde first how Moses writ of the Children of Israel their going out of Ægypt into the land of Promise, and of the two and fortie Mansions that they made in the Desarts, for the space

of fortie yeares. And how the foure Euangelists likewise most faithfully haue written of the holy peregrination of the blessed Sonne of God, our Lord and Sauiour Iesus Christ, who toke vpon him our frailo and humane nature. The selfe same Sauiour hath set downe a Parable of the voluptuous voyage of the prodigall Childe, and his returne S. Luke very notably and sincerely hath deliuered in writing, the painefull and holy peregrination of that great vessell of election S. Paul, together with the great trauaile he toke to preach the Gospell, and the faith of Iesus Christ to all the Gentiles.

And now (by Gods grace) I meane to declare mine own voyage and aduentures, much like to that of the prodigall childe, who left his fathers house, and ranged into strange Countries, wasting all his goods, liuing licentiously: but after he knew his lewdnesse, he returned back to his father, of whom he was very louingly receiued. So I by great folly counsailed, in absenting my selfe far away (not onely in bodie, but also in minde) from God my Father and Creator, haue wasted and consumed all the goods, which the same my God and Father had bountifully bestowed vpon me, in following vaine pleasures of this life. But in the end, I being inspired with diuine grace, acknowledged mine offences, and leauing the darke Region of sinne and vanitie, through the aide and conduction of the diuine grace, am returned to mine eternall Father, humbly requiring pardon and mercy, who of his vnspeakeable mercie, hath louingly receiued me. But how all this hath béne done, I will declare vnto you, praying you patiently to giue mé the hearing, and attentiuely consider my talke, and well to note the whole, from the beginning to the end.

After I had passed in all folly and lasciuiousnesse three wéekes of the yeares of mine age: that is to say, my Infancie, childes age, and youth, which make together one and twentie yeares, I entred into the age of a young man, which is the fourth weeke of my age, which is betwéene two and twenty and foure & twenty yeares. At fiue and twenty

I

I was minded to make a voyage, by my folish industrie, to seke where in this world I might finde true felicitie and happinesse, which seemed to my sottish sence an easie matter, being young, strong, wilde, hardie, and courragiously disposed. We thought in my minde to live in the world, without felicitie, was a life worse then death. But alas, being plunged in the deepe darknesse of ignorance, I considered not that true felicitie was the gift of God from above, and cannot be attained without his helpe.

Being robbed of reason, I thought it might come easily of my self without the help of others: so that then I sought true felicitie, where she is not, was not, nor ever shall be: as in riches, worldly pleasure, strength, honour, and delights of the flesh. But I was in so thinking as verie a fole as he who hopeth with angling lines to catch fishes in the aire, or with Hounds to hunt the Hare in the Ocean sea.

Were it not think you a great folly so to think? Euen the like is it to thinke that true felicitie is to be found here in this wretched world. And for so much as in perfect felicitie is comprehended all goodnesse, and that the world (as saith S. Iohn) is addicted and given to all euill, and subiect to hunger, thirst, heat, cold, diseases, calamities, pride, ambition, couetousnesse, and voluptuousnesse, it is euident that those which here be living, supposing here to finde true felicitie, are worse then fooles, and voide of right reason.

True felicitie is not without goodnesse and vertue, which commeth from God above. If it be so, why then is it not a most wicked and presumptuous opinion, to thinke that by a mans owne industrie he is able to possesse and enioy the faire lot of true felicitie? Therefore euery one that thinketh in this world he may come to perfect felicitie and true blessednesse, shall finde in fine, as I found, for felicitie, vanitie, for good, euill.

The wandring Knight declareth vnto Dame Folly his ouerneſſe, what is his intent.

Chap. II.

Intending to take my iourney, I conſidered that it was neceſſarie to vſe counſell therein, knowing that whatſoeuer is done without aduiſe, cannot haue good ſucceſſe: as contrariwiſe a matter diſcretly attempted, is luckely ended. Then dwelt with me a damoſell which ruled my houſe, whoſe proper name was Folly, the onely enemie to wiſdome: For euerie thing that hateth the one, loueth the other. There is as much difference betweene them, as is betweene white and blacke, hot and colde, moiſt and dry, light and darkneſſe, God and the diuell: all which be contraries, and cannot be in one body together.

Wiſdome gouernes the good: Folly the euill. Wiſdome maketh the euill good, when they yeld themſelues to be her ſubiects: Folly maketh the good euill, when they place themſelues vnder her protection. Wiſedome draweth men from hell, and bringeth them to heauen: Folly fetcheth Angels from heauen to dwell in hell.

I doe not terme that wiſdome, to know the ſeauen liberall Sciences, the qualities of the Starres and planets, but I count him wiſe that hath the true knowledge of God. For as ſaith Saint Cyrill, Wiſedome is that true vnderſtanding, by the which the ſoueraigne good, namely God, is ſeene, knowne, and loued, with a chaſt loue and pure affection. Folly is very ignorance, and falſe worſhipping of God. Wiſedome maketh fooles wiſe, and folly maketh wiſe men fooles. Tell me I pray you, can there be greater wiſedome then to ſerue God with a pure faith, and to obſerue and kepe his holy law obediently? And contrariwiſe, can there be greater Folly then to commit ſinne, and to diſobey God by tranſgreſſing his Commandements? It is not poſſible. For whoſoeuer committeth ſinne, hurteth himſelfe, and runnes

head

headlong to hell, which is a point of very great folly. Therefore all those that faithfully serue God, and kéepe his holy Commandements, are wise, and gouerned by Wisedome: and all those that transgresse the Commandements of God are soles, & soltered to Folly, as slaues of Vassailes. When I wandred in wanton wayes, I thought my will, esteeming my selfe wise, but I proued a fast sole. Thus soltered by Folly, to whom I vnfolded my intent, which was to take vpon me a voyage to finde felicitie and blessednesse, I requested her counsell, who without regard whether it were profitable for me or no, did not onely like of the matter, but also forced me forwards, and with flattering phrase commended my enterprise. And to encourage me therein, she begun to extoll my deuice, to commend my industrie and wit, to praise my strength, to aduance my vertue, to blaze my knowledge, to decipher my beauty, and to extoll all my qualities: saying, that I was a second Salomon, to haue in my head such notable cogitations. Hereupon she promised to be my guide, and vowed, not to goe from me in all my voyage, affirming that she had sundry seasons made the like iourney, and that I might assure my selfe shortly to sée the Pallace of true Felicitie.

My sonne (quoth shée) I would not haue thée thinke, that any euill or guile can haue place in my heart. Thus comforted or rather emboldened, I thought my selfe most happy to haue such a gouernesse, so wise, so graue, and so expert, for very ioy whereof my heart tickled within me. But alas, wretch that I was, my desire was alwayes after contrarie things: for I reiected whatsoeuer tended to my health, in so much that to me sower séemed sweet, blacke séemed white, euill séemed good. Folly séemed Wisedome, light séemed darknesse: And Folly so sore bewitched me, that I neglected to doe the good I should haue done, and I was too willing to play the part I should not haue played. It is true, that the wise man spake (saying,) There is health, where many doe giue counsell, and he that taketh good aduise and counsell before, shall not repent him after.

But

But it is forbidden to take counsaile of fooles. For that they loue but what they like. There is an olde Prouerbe, Such as my counsellour is, such needs must be my counsell. It were against reason that a Foole should giue good counsell: For this is euen as if Riuers should runne against the hill. Nothing can be compared to good counsaile, neither can any thing be worse then euill counsell: by the which the world is troubled, Realmes molested, Princes defaced, Kings killed, Empires altered, Townes taken, Cities sacked, Lawes abolished, Iustice generally corrupted, diuine misteries prophaned, mingled with mischiefe, and confounded: the true knowledge of God is forgotten, all reuerence to superiours neglected: shamefastnesse, Sobrietie, Faith, Hope, Charitie, and all other vertues defaced: all manner of warres both forraine and ciuell attempted: O griefe, O plague, O cruell monster: Now to our purpose.

Folly and Euil-will prouided the Knight Apparell, Armour, and Horses,

Chap. III.

FOrasmuch as men oftentimes doe alter their intents, Folly was busie and earnest to force mee forward, in the prosecuting my purpose, perswading me to put my selfe on the way, and saying, that such good meanings and enterprises, should presently and without delay be put in execution, for feare of inconueniences that might ensue: and that to meane a matter without doing it, was a reproach to any person. Whereto I answered, that I would proceed whatsoeuer followed thereupon: but me thought it was necessarie to haue company, and other prouision, as apparell, Horses, and Armour fit for such a voyage. My sonne (quoth she) I will take that charge vpon me, whereunto trust: cast all care from thee, let nothing torment thee, be of good cheere, sleepe at thine ease, refuse no rest: for I will within few dayes bring thee all necessaries that thou shalt neede: and seeing

ſéeing thou haſt ſubmitted thy ſelfe to mée, I will not faile thée. Being glad of theſe wordes, I referred the whole matter to her diſcretion, and toke mine eaſe.

Then Folly was acquainted with an Armourer, named Euill-will, whoſe company ſhe daily frequented. This Armourer, was not alwaies occupied in forging armours, but alſo oftentimes he made ſhirts, hoſen, doubletes, and medled in all matters that his friend Folly appointed him to doe.

To this Armourer Folly declared all my purpoſe, and he at her requeſt made me a ſhirt of laſciuiouſneſſe, a doublet of lewd deſires, hoſen of vaine pleaſures, armour of ignorance, a coſſlet of inconſtancie, bambraces of arrogancie, gauntlets of idleneſſe, a gorget of licentiouſneſſe, a helmet of lightneſſe, a buckler of chamelefleneſſe, a quilt cap of vaineglory, a girdle of intemperance, a ſword of rebellion, and a launce, named hope of long life. Then Pride prepared me a galloping horſe called Timerity.

All theſe wicked weapons with this prodigall apparell, and vnhoneſt armour, Euill-will prepared me at Follies requeſt. And what better ſeruice can he doe, ſéeing hée is depriued of truth and verity. For as good-will is the worker of all goodneſſe, ſo is euill-will of wickednеſſe. Jeſus Chriſt, (who cannot faile) ſaith in the Goſpell, That of the abundance of the heart the mouth ſpeaketh: the good man of the good treaſure of his heart, deliuereth out good things: but the euill man cleane contrarie. For out of a ſacke can nothing come but ſuch as is in it, and out of a coffer of precious Pearles, we muſt not looke for cole-brands. And therefore ſurely ſéeing I haue Euill-will to my Armourer, and Folly to my gouerneſſe, how can I doe other then euill?

Folly apparelleth and armeth the wandring Knight. CHAP. IIII.

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Folly apparelleth and armeth the wandring Knight. CHAP. IIII.

WHiles Folly my Gouernеſſe, and Euill-will my Armourer prepared my apparrell, and other proniſion, I forgot not to caſt all care behinde me, as Folly commanded. For when I was a

Childe, I did eate alwaies of the best meate, dranke of the delicatest drinke, I slept when I listed, I lay in soft silke, I passed my time in pleasures, trusting to my Gouernesse Folly, in all my affaires. After I passed three dayes in pleasure, vpon a morning, being in my golden slepe, Dame Folly came to my beds side, accompanied with Euill-will, and with them they brought all my necessaries. When shee saw me a slepe in my soft bed, at that time of the day, tossing my selfe euery way wantonly, shee said: What piety one, are you yet in bed? It is late, arise. Ah my sweete friend (quoth I) I haue followed your aduice, I haue cast all care away, and taken mine ease in mine Inne: but I wonder how you are so sone returned.

What man (quoth Folly) know not you how diligent I am in mine affaires? I neuer rest till all things be brought about, that once I take in hand. Then she put on me my shirt of Laciuiousnesse, most agreeable to my wanton will, and then all my delight was to be delicately handled, pompeously apparelled and soft lodged. After that, on went my doublet of lewd desires, alwaies enemie to the good spirit: then my hosen of vaine pleasures, tied together with the points of delight. Then I was full of lewd desires, I toke pleasure in nothing but vanitie, and as my desires were damnable, so were my pleasures dangerous.

Then as I was making me ready, Folly commanded the Clarke of my Kitchin, called Ill gouernement, to prepare me my breakfast, of light and delicate meates, in doing whereof my Cooke was more cunning, then euer Cicero was eloquent in speaking. And thus as Folly and I were merily discoursing together, spending time till breakfast, I toke occasion to aske of what age she was, and also what feats and fine feates she had, what people she had gouerned, and how she ruled them. She said that question was asked and answered long agoe. But as we rid on the way, she would declare all, in the meane time she said that she was about fiue thousand yeares old. How can that be (quoth I) you doe not seeme to be fortie yeares old. Yes (quoth she)

how

thou must vnderstand, that I was borne at the present houre that the world was made, and haue euer since stoode in strength, alwaies in health, and neuer sicke, I shall neuer seeme old, though I liue till domes day. Fooles dye, but Folly neuer dieth. Hauing neuer beene in force, I forceably doe raigne in euery corner of the world, and doe gouerne as well Princes as poore people.

Now to our purpose: After washing in sweet water, in came my breakefast, so sumptuous, that Partridges were esteemed paltry for Pages, Pheasants for common folke. Breakefast finished, on went mine armour: but being once apparrelled and armed, I cared not for my soules health, I had no desire to heare the word of God, no feare to follow his Commandements, or to doe any thing fit for a Christian towards his saluation: I did what I would, I said what I pleased. And after that I was couered with my steele-coate of ignorance, and my corslet of inconstancie, I presently became inconstant and variable, oftentimes altering my intent, not for better, but for worse, out of one ill into another. I neuer ceased to acquaint my selfe, now with one sinne, and then with another, doing nothing that seemed good or honest. For such is the nature of sinne, that vnlesse it be soone subdued, it will draw vnto it another sinne, as witnesseth S. Paul, in his first Chapter of his Epistle to the Romanes.

Then Folly put on my Gambzaces of Arroganey, which made me become careleſſe and presumtuous, taking things in hand farre passing my capacitie, strength and abilitie, and not fearing to aduenture that which was aboue my reach. But being armed with arrogancie, vp went my curled haire, I aduanced my selfe ignorantly aboue others, then on went my gorget of Gluttonie, and Licourousnesse, the breeders of all fleshly sinnes, and chiefly of Lecherie: For when the belly is full of licourish meates and drinkes, it warmes and heates the other members exceedingly, which by and by wraſle and striue against the good spirit: But if the belly were bridled from gluttonie, those rebellious members would be subdued, as saith the Co-

Comicall Poet: Sine Cerere & Bacchо frigit Venus. That is to say:

From Wine and good cheere, thy belly refraine,
And lust of the flesh small heat will containe.

Upon all this, Folly put me on another armour, called Vaine-glory, which is of such a propertie, that the greater it grew, the lesse I perceiued it: then on went my girdle of intemperance, which did let lose the bridle of Lecherie, and all other fleshly affections: to it was tyed my sword of rebellion: so that then I rebelled against God his holy commandements, and all Magistrates and Superiours. But if I had bridled my boldnesse, reprehending my selfe, in my desires and affections, and had rested in reason, without rebelling, then had I serued God, and obeyed my betters with all dutifull reuerence. Dame Folly disguised me with the helmet of wantonnesse, vpon the top whereof was put a Peacocks tasse: so that then I might not suffer any check for any fault, but might and did maintaine my opinion against all men, giuing place to none whatsoeuer, learned or in authoritie. After my gauntlets of idlenesse were once on my hands, I greatly gloried of the gifts which were in mé, vaunting my selfe to be more rich, more wise, more strong, more hardie, more gratious, and in all respects better then I was. Many times I boasted of mine imperfections, as of drunkennesse, Lecherie, and such like. Then on went my buckler of shamelesnesse, which being about my shoulders, I blushed not to commit any villany, I led the life of an Infidell, rather then a Christian: Vnshamefully I despised both God and man, nothing regarding mine owne honor, renowne, or saluation.

Then I mounted vpon Temerity my horse, with a Launce in my hand, called Hope of long life. O deceiptfull Launce! more rotten then a Réed. How many proper youths haue trusted vnto thé, hoping to haue béene safe and assured, and were deadly deceiued. This Launce once being possessed by me, I entertained all vices, it euer hindered me from embracing Repentance, perswading me in this manner.

manner: Thou art young, make merry whiles thou maist, for when thou art olde, all play and pastime will be past: then it will be time enough for thée to repent. Being thus gouerned by Folly, I thought neither of God nor the diuel, of life, nor death, of heauen nor hell: but liued at my pleasure, doing what I delighted in. At last Folly apparelled her selfe lightly with a cloake of feathers, and mounted vpon a Jennet, and opening her feathers and wings, with the winde away she flew, and I also at a wilde aduenture, set the spurres to my horse, and away wée went both. Thus you sée that Folly is my guide, Temerity my horse. Now the first that shall repent this voyage must néeds be my selfe, as you may euidently iudge and gather beforehand.

Folly vpon the way sheweth the wandring Knight, many of her ancient proceedings, and how many great and noble personages she had gouerned.

Chap. V.

After we were so farre passed vpon our way, that we had lost the sight of my house, I called to my remembrance the promise which Dame Folly had made me in the morning, namely, that she would tell me of her exploits past, and what people she had gouerned. And thus with flattering phrase I began. My good Mistresse, my louing Lady, my heart, my Ioy, my life, my luck, my counsell, my hope, my soueraigne god, I desire thée most earnestly (if it please thée) to let me vnderstand thine auncient procéedings, and to rehearse what people thou hast gouerned, how they were ruled, lead, conducted and counsailed.

Mine exploits (quoth Folly) are innumerable. Tenne daies are not enough to repeat halfe of them. Neuertheles to accomplish thy request, and to shorten the tediousnesse of the way, I will tell thée of the most principallest.

First, the world and I was together, because I found no man in the world, I ascended vp into heauen, and there

assaulted the excellentest Angell of all the whole companie, called Lucifer, who at my present arriuall entertained and receiued me for his gouernesse, and so did many moe of his coequals. By my counsaile he aduanced himselfe to be fellow mate with God, for the which presumption both he and his were thurst out of Heauen, and throwne headlong into Hell. That was the first of mine exploits.

Shortly after, God made man, and of his rib fashioned woman, these two were husband and wife, with them both I had much adoe, because they were full of wisedome and reason. I vsed the helpe and subtilty of a Serpent, to tempt the woman, being the weaker, who with his deceiptfull words woone her to eate of the Apple which God forbad to be eaten. But after she had eaten it, in the presence of her husband, (because he feared her sadnesse) he did eate also to fulfill her desire and lust: wherein they both committed great folly, for the which, they were depriued of innocencie, of Gods grace and glory, yea, they were banished the place (appointed by God for them to dwell in,) and made (with all their posterity) subiect to eternall death. This was my second principall exploit.

Then began my reigne in the world, where I gouerned a number of soles, I gouerned Cain the first borne both of his father and mother: by my counsell hee killed his good brother Abell the innocent. I gouerned the greatest Giants that euer were of the seede of man, as the daughters of Cain, and the sonnes of Seth: I made them trust in their owne strength, not onely touching feates of warre, but I caused them also to contemne the word of GOD, and the knowledge of the same: I perswaded them to vse their libertie, and to liue according to their lust, in lecherie and all other abhomination, without regard of the vprightnesse of nature, honestie, or the feare of God.

When Noe had preached forty yeares space of the last destruction of the world, these obstinate Gyants being nusseled in all wickednesse of life, detestably turned all his admonitions and sermons to mockerie: wherent God was

wroth,

wrath, and sent a great flood which drowned all living creatures saving Noe and his three sonnes, Sem, Ham, & Iapheth, with their wives. Then I thought to have lost my reigne in the world, but in short space they encreased wonderfully.

Then I counselled them to build an high Tower, which might reach as high as Heauen, that in despite of God they might saue themselues, if againe he meant to drowne the world: But God confounded their deuice, and where before all the world speake in one language he diuided them, so that the Tower remained vnfinished, for the builders vnderstood not each others speech.

Then the posteritie of Noah were dispersed throughout the world, and I reigned amongst them every where, counselling many Nations to forsake the knowledge of God, and to worship the hoast of heauen, as the Sunne, the Moone, the Starres, the Planets, the Fire, the Water, the Ayre, and Earth, and to make Idols and honour them in the likenesse of men, of beasts, and birds, and to worship them, so that the true knowledge of God should be proper but vnto one people, descended from the loynes of Abraham, and they are the Iewes.

Then I demanded of Folly, how Idolatry entred the world, and where she toke place first. My sonne (quoth she) vnderstand that Idolatry hath beene brought into the world by my meanes, for Idolatry toke her first originall and beginning in Chaldea, in the Citie of Babilon, and in the Region or Country of the Assirians, in the raigne of Ninus the third King, which was the sonne of Bell, Bell of Nimroth, Nimroth of Chus, Chus of Cham, Cham of Noe: so that Ninus the third King of Babilon, was the first man that did ordaine Temples, and set vp Alters, to sacrifice vpon, vnto his Father Bell, and to Iuno his Mother. First he fashioned their standing Images, and set them in the middest of the Citie of Babilon, and that was the first beginning of Idolatrie: other neighbours and nations did as much: the Ægyptians made the like by Osiris, surnamed Iupiter, the true sonne of Cham and of Rhea. The same Osiris, after

his

his death was esteemed of the Ægyptians for his vertue to be a God, so that the matter by my counsell (quoth Folly) turned to Idolatry. For they offred sacrifice vnto him, and honoured him in forme of an Oxe or a Calfe: the like also did the children of Israell in the desarts to their Idol, which afterwards was named Serapis.

But as yet Fraunce and Germany were not infected with Idolatry, howbeit I did mine endeauour to make it more vniuersall, and ceased not, till that shortly after this pestilence had taken rote. For the aboue named Ninus, sonne of Bell, King of Babylon, married Semiramis, that wonderfull woman, who (as it is written) deuised that all the male children should be gelded: of her body begat he one sonne named Ninus the second: and by another wife he had another sonne called Trabeta, who by right of succession should haue enioyed the crowne of Babilon, but that his mother in law kept him from it, and toke the gouernment and rule vnto her selfe, and kept it in the behalfe of her young sonne Ninus. Trabeta then fearing his stepmother, fled from Babilon, and after long trauaile, hee arriued in Fraunce, not farre from the riuer of Rhene, where he founded a Citie and called it Treues, which is yet a very auncient Citie. At that time was Gallica Belgica and all the Country about it, which was call Low Almaine, first infected and poysoned with Idolatry, which was 1947. yeares before the incarnation of Iesus Christ. There Trabeta (by my counsell) made the picture of his Grandfather Bel the sonne of Nimroth, the great Giant and first Saturne of the Babilonians, to be worshipped in the Citie of Treues. But afterward Bauo who founded the Citie Belges otherwise called Bauoy in Hainot, had taken by force the Citie of Treues, and victoriously brought to Bauoy all the treasure of Treues, and their Idols, wherewith also he brought his owne Idols from Phrigia. By this meanes the errour of idolatrie was more authorized: For by my counsell he built with the spoiles of his conquest, seauen meruailous and mighty temples in his Citie, which had seauen doores, according to the seauen

planets,

planets, they had also a thousand Towers, every one an hundreth cubits high, and eighteene foote broad. As for other nations, they were euen no other, then the Babilonians, the Ægyptians, the Phrigians, the French-men, and the Germaines, for the good Patriarke Noah, otherwise called Ianus, hauing dwelt in Italy fourescore and two yeares, and being 959. yeares old, 350. yeares (or there about) after the flood he died, before the incarnation 1976. yeares. This good man was lamented and bewailed through all the world generally, but chiefely of the Italians, then called Lanigenes, and of the Armenians, ouer whom he first raigned. These people presently after they knew of Noahs death, they honoured him as a holy man: For in those daies all holy men were counted Gods, as it is often mentioned in the holy Scripture: Ego dixi Dij estis, & filij excelsi omnis: That is, I haue said ye are Gods, and ye all are children of the most high. And which is more, they made him Temples and Alters, as now a daies Idolaters doe vnto the Saints of heauen. I (quoth Folly) made the simple people assure themselues that the soule was remoued into some of the heauenly bodies, for the which they called him the Sunne, and the seed of the world, the father of Gods, the greater and lesser, the God of peace, iustice, and holinesse, the driuer away of euill things, and the preseruer of all good things. Againe they called his successours, Ianus, Geminus, Quadrifrons, Enotrius, Ogiges, Vertumnus, Iupiter, Optimus, Maximus. Then I perswaded the people to offer sacrifice vnto him as vnto God, by which deed they became all Idolaters: for if they had esteemed them no better then holy men, they had not sinned in that, for indeede he was a holy man. Marke what Austin saith in his tenth booke of the Citie of God: It is not lawfull (saith he) to offer any sacrifice to any Saint, be it Man or Angell but onely to God. After the destruction of Troy, Æneas came into Italy, bringing with him his owne Idols, and the Gods of Troy: hereupon Idolatrie tooke force, and encreased more and more. I thinke (quoth Folly) that this which I haue told thee already may

suffice to declare how Idolatry entred the world first. Thou hast heard also how I governed Angels and Nations. Now thou shalt understand how I have ruled and ordered particular persons.

After the flood, I first ruled Cham, Noahs sonne, who being wholly given to the Magicall Art, obtained and had the name of Zoroastes. He hated his father, because he loved his owne brother better then him, in revenge whereof upon a day he found his father Noah drunke, lying fast a sleepe upon the ground, unhonestly he discovered his fathers privities: and (by my counsell) he presumed to touch those his secret parts, and enchanted them by his Magicall Art, so that ever after for want of ability, hee could not ingne issue with any woman to beget children. His father being angry thereat, abandoned him for a season. After that, he became the first King and Saturne of Ægypt, insomuch as the holy Scriptures called Cham the first King of Ægypt.

Againe, by my counsell he trayned up his people, according to his owne nature, in all villany and filthinesse, openly affirming, that men might lawfully lie and have to doe with their owne mothers, daughters, and sisters, as was the custome before the flood, and also to commit many other unlawfull dedes, which I am ashamed to declare: by the which doctrine, naturall virginitie was oftentimes violently assaulted and ravished. Then my friend Cham went into Italy, and usurped the Realme to himselfe. And whereas other Princes of his linage in Germany, Spaine, and France, gave good examples to their subiects, instructing them in good and godly lawes, he contrariwise spoyled all the youths in Italy, corrupting them with all kindes of vices, as lecherie, theft, murther, poysoning, and enchauntment, whereof he himselfe was the first inventour, as all Historiographers hold opinion. But when his good Father Noah understood of it, he came into Italy, and hunted him from thence.

If I should write of the evill deeds of Cham, it would be a waighty peece of worke, and the matter would seeme monstrous. But at the last he conveyed himselfe over among

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the Bactrians, a people inhabiting towards the Indians, where by his enchantment the people became his subiects, and he raigned ouer them with great force and power. Yet at the last he was banquished and slaine in battell by Ninus King of Babilon, which descended of his race, by his sonne Chus. Thus (quoth Folly) I lost my friend Cham, surnamed Zoroastes, Saturne of Ægypt, the common enemie of God and man, and one of the most peruerse and vntowardest tyrants that euer was in the world.

I gouerned Bel the second King of Babilon, and his sonne Ninus: into whose heads I put a disordinate raging, so that they desired to liue alone in the world. And to bring this to passe, I counsailed them to change and cut off the Golden age, which would haue all things common, peaceable, and in quiet. Hereunto they armed themselues by all possible meanes, vndertaking to spoile Sabatius Saga, surnamed Saturne, King and Patriarke of Armenia, so made and ordained by his Grandfather Noah. The same Sabatius was sonne to Chus, and brother to Nemroth, whom Moses called Sabatha in Hebrew, which in Latine is Saturnus.

Then the said Sabatius King of Armenia, hauing hardly escaped the hands of Bell Ninus, he went for refuge to his Grandfather Noah into Italy, and Noah made him King and Patriarke of the Aborignes, and founded him a Citie on the other side of Tiber, which is named Saturnia: as Virgill declareth in a Passage, where he saith thus:

Primus ab æthereo venit Saturnus Olimpo,
Arma Iouis fugiens, & regnis exsul ademptis.

That is to say:

Saturne the first from heauen did flie,
for feare of Ioues artillarie.
He lost his rule and regiment,
and led his life in banishment.

For Bell the sonne of Nemroth, was surnamed Iupiter. And it is not likely to be true that some sayes, that the same Saturne that was chased away by Iupiter, was Nemroth the King of Crete, but the Bible saith, that he was King of

Babilon, which was farre distant from the Ile of Crete In those daies they termed the chiefe man of euery house Saturne: their sonnes Iupiter, or Ioues: their daughters Iuneos, and their Nephewes, Hercules: so that we finde in auncient Recoꝛds, many people named Ioues, Saturne, and Hercules.

But to my purpose, (quoth Folly) the above named Ninus by my counsell, after the death of his father Bell, caused his picture and standing image to be made, commanding euery manner of person to doe homage vnto the Idols of his father and mother, and to adoꝛe them with diuine woꝛship: and so he was as you haue heard, the first inuentoꝛ of Idolatrie. I gouerned Tiphon the sonne of Cham, in whom all his fathers vices: abounded. He malitiously enuied the pꝛosperity of his bꝛother Osiris, surnamed Iupiter the iust, who was a great persecutoꝛ of tyꝛants. It angred me (quoth Folly) that so honest a man liued. Then I caused Tiphon with other Giants, to murther Osiris, insomuch that Tiphon cut him in fiue and twenty pieces, and bestowed them vpon other Giants that helped him to woꝛke his feat. But the god Hercules of Lybia, the sonne of Osiris, with the help of his other bꝛethꝛen in foughten field killed Tiphon the Giant, and the other tyꝛants, which consented to his Fathers death.

I gouerned (quoth Folly) one Iupiter, King of Crete, which Country is now called Candie. But foꝛasmuch as the Gꝛeeke liers, and other Wꝛiters both Latine and French, to enlarge their lies and dꝛeames, attribute that vnto this Iupiter oftentimes, which appertaines not vnto him, I would haue you marke well that in those daies, the Kings children and Fathers of families, were called Iupiter and Ioues, notwithstanding there are thꝛee of that name renowned, as we finde in hisstoꝛies. The first was Osiris the Nephew of Noah, the sonne of Cham: who was no lesse god then his father was euill. Then Iupiter begat great Hercules of Lybia: who was King of Spaine, France, and Italy. This great Hercules, was like vnto his Father, a great

great persecutor of Tyrants throughout all the world. Hée begat of Araxa, the young Tuscus, King of Tuscane in Italy.

This Tuscus begat Altirus Blaicon, of whom was begotten Camboblascon, which was (as some say) surnamed the second Iupiter, and worshipped in the world. Now this Camboblascon surnamed Iupiter, begat upon Electra the daughter of Atlas, surnamed Italus, (of whom yet, Italy beareth the name) Iasius and Dardanus. This the lying Grecians, and many other triflers attribute vnto Iupiter of Crete: which matter is in controuersie and may be denied. For Dardanus after he had killed his brother Iasius by cruile and treason, he fled into the Ile of Samos, and from thence into Phrigia, where he founded a Citie called Dardania, where he begat a sonne called Erictonius, and of him lineally descended Troas, who gaue the Citie of Dardania the name of Troy.

This same Troas had three children, Illius, Assaracus, and Ganimedes, which Ganimedes was taken by Tatius the king of high Phrigia, and sould to Iupiter of Crete, to be abused like a Sodomit: which argueth that hée begat not Dardanus the great Grand-father of Ganimedes. The first Iupiter then you may perceiue was Osiris, Nephew to Noah: whom Moses named Meiraim. The second Camboblascon king of Italy, which some say also had béne King of Athens, and of Arcady, but I thinke that Iupiter of Arcady, who begat Lacedemon, is some other beside Camboblascon. Howsoeuer the case standeth, certaine it is that Iupiter, Iouis, Osiris, and Camboblascon were contraries.

The third Iupiter, renowned in the world, was King of the Ile of Crete: who bare in his Scutchion and Coat-armour an Eagle: but in all his manners, he was altogether giuen to Folly. For he deflowred Virgins, hée rauished wiues, abused young children, and committed all kind of villany that was possible, either to be spoken or done. He committed adulterie with Alcmena, the wife of Amphitrio, of whom he begat little Hercules of Greece: he did the like with Læda the wife of Tindarus, of whom also he begat faire Helen: I loath to tell what deflowrings and

rapes he offered, and thrust vpon diuers particular maidens and faire young children. But notwithstanding his vile life (quoth Folly) by my meanes the rude people made him a God, and many false liars haue attributed vnto him the noble déedes of the good Patriarke Noah, and his Nephew Osiris, surnamed Iupiter the iust.

Moreouer, they did not onely make sacrifice vnto him, but also gaue him the title and name of Most excellent good, whereas indéede he was most euill: for he was an incestuous and Sodomiticall person, and a common enemie to chastitie and honestie, insomuch that people openly in their Stage-plaies, counterfaited, sung and descanted vpon the filthy lecheries, and other villanies which he vsed, affirming that such Antiques, and Pagrants, were most fit and agréeable vnto him: By meanes whereof all his subiects gaue themselues to the same, saying, that it was as fit for them so to liue, as for their great God Iupiter. I gouerned little Hercules of Greece, otherwise called Alceus, the bastard sonne vnto the same Iupiter, whom he had by Alcmena, the wife of Amphitrio. Vnto the same Hercules the lying Greekes, full of vaine eloquence, gaue the name and title of great Hercules of Lybia, which is most false: For that Hercules of Greece was the first Pirate that euer roued on the Seas, and abounded with all vice, following the steps of his Father Iupiter the adulterer, in all respects: and as hée liued, euen so he died.

For being mad (saith Seneca) he slew his wife and children, and afterwards burned himselfe. But a little before his death he made Philoctetes sweare that he would neuer disclose his death, nor the manner how he had bestowed himselfe, which thing he did of a vaine, arrogant, proud, and ambitious minde, euen to this end, that the people might report and beléeue, that the Gods had drawne him vp to heauen inuisible: but it chanced not as he desired, Yet notwithstanding (quoth Folly) I perswaded the lying Greekes that it was so, and made them worship him as a God.

I gouerned faire Paris King Priamus sonne, whose surname

name was Alexander. At the first hée made no account of me, but leading a contemplatiue life, he followed the loze of Pallas the Goddesse of Wisedome, mine aduersarie: but when Iuno, Pallas, and Venus, were at strife for the golden Ball, which was throwne amongst them (with condition that the fairest of them should haue it) they committed the matter to the iudgement of Paris, surnamed Alexander: who was vpon point to giue sentence in the behalfe of Pallas mine enemie, but by my perswasion afterwards he gaue it vnto Venus my good friend, my and olde acquaintance: then for recompence of his foolish iudgement, I counsailed him to goe to Greece, where he rauished faire Helen. Hereupon the Greekes in a great and mad rage, prepared all their force against the Troyans, and after ten yeares siege against their Citie they toke Ilion, and put King Priam to death, insomuch that the whole Realme was thereby defaced. and my

In that warres were killed many Princes, and noble Knights, as Hector, Achilles, and Paris also was slaine by Philactetes the companion of the lesse Hercules, in a Combat fought hand to hand. The weapons which they vsed, were Bowes and forked Arrowes, wherewith Philactetes wounded Paris in three places. First in his left hand, secondly in his right eye, thirdly in both his legges, which was fastned with the stroke together. Being thus wounded, the Troyans caried him into their Citie, where shortly after he died.

I gouerned (quoth Folly) faire Helen, the bastard daughter of the third Iupiter of Greece, begotten of Læda, the wife of Tindarus: which Helen by my counsell, went from her husband Menalaus, and suffered her selfe to be rauished of a young lecherous Troyan named Paris, surnamed Alexander, the sonne of King Priam. She brought blood and death to Troy in stead of dowrie: For by her occasion Troy was destroyed, and Priam with the most part of his children killed. And to the end that her adulterous mate Paris or Alexander, should not leaue her & goe to his owne lawfull wife Pagases Oenone, she bewitched him with certaine drinkes wherein she was her crafts Mistresse: which thing when

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one doth vse, he is in such case that he forgets all things past, and all sorrowes present. When shée was thus arriued at Troy, the good man her husband Menalaus, with Vlysses, and other Gréeke Ambassadours, came to fetch her away: and King Priamus commanded that shée should be brought into his presence, offering vnto her frankly with loud voyce, that she should (if shée thought good) fréely and with full liberty depart againe into Greece, with all her retinue, people, and plefe. Whereunto she answered in the hearing of her husband and king Priam, with the rest of his Counsell and Commons, that shée was not disposed to retire to her Country, wishing also that her husband Menalaus that good man might goe to God, for she was none of his wife, neither would she haue to doe with him, and that she came not to Troy against her will, neither did she estéeme of his mariage.

To conclude, at length Troy by treason was taken, and ransackt: eightéene yeares after she had béene from her husband, and all that space had liued in Lecherie, with two adulterers, she grew to agréement, and made peace with her husband Menalaus. But when shée waxed olde shée looked in a Glasse, and séeing her face farre from faire, she fell into a loud laughter, and flouted at the fooles, that fought ten yeares together, for the loue of a thing that faded so soone away: but when her husband Menalaus was dead, two chiefe men of the Citie of Sparta, named Nicostratus and Magapentus, men of great authoritie, hunted Helen out of the Citie and Realme of Lacedemonia, without appointing vnto her any place or prouision to kéepe her. Vpon which banishment shée came to Rhodes to her ancient companion and friend Quéene Polipo, which was also then widow, by reason of the death of her husband Tlepolemus, who was slaine before Troy: And when she was at Rhodes. Quéene Polipo vsed her very well, but the young Gentlewomen her waiting Maides hated her deadly: for that shée was the cause that their King Tlepolemeus was kild: insomuch that vpon a day they conspired together against her, and got her

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into a Garden, where they fastning a rope about her necke, hung her vpon a tree and strangled her to death. This was the miserable end of Helen, who being dead (quoth Folly) I put into the head of the blinde people that she was a Goddesse, by reason of her incomparable beauty. For which consideration, then being not onely idolatrously, and heretically, but also damnably deceiued, built her a marueilous costly and stately Temple, and named her with great deuotion, The Goddesse of beauty, and deuised many false miracles and lies, the which for brenity I let passe. I gouerned (quoth Folly) Pharao Amenophis, and Pharao Bacchoris, both Kings of Ægypt: who by my counsell caused all the male children of the Iewes to be drowned, which people the first Pharao held in marueilous subiection. As for the second, I instructed him so well, that he would not suffer the children of Israel to depart out of his land, but in the end being scourged by God, he was constrained to let them goe, and when they were gone, I gaue him counsaile in reuenge, to pursue them with all the chiualrie and power of Ægypt, which thing he did: but the Tyrant and all his companie were drowned in the red Sea. I gouerned Chore, Dathan and Abiram, counsailing them not to obey the commandement of Moses, whom God had ordained chiefe gouernour ouer the children of Israel, but Chore in offering Incense contrarie to his office, was attainted, and 500 more of his faction with him: And for the rebellion of Dathan and Abiram, the earth opened, insomuch that they, their wiues, children and goods, were all swallowed by aline.

I gouerned Saul the first King of Israel: at the beginning of his raigne he was good and godly, but at last I enchanted him, so that he caused many of Gods Prophets, to be killed, insomuch that in one day he put to death fourescore and nine. I counsailed him to persecute good Dauid, and to aske counsell of Witches and Sorcerers, contrarie to Gods law. Then at the last being forsaken of God, he was vanquished by the Philistines, and with his owne hands slew himselfe vpon the mount of Gilboa.

I was also so bold as to enter into King Dauids house, and by my counsell I made him commit adulterie with Bersheba the wife of Vrias: And notwithstanding, that Vrias was his faithfull seruant and good counsailour, yet I gaue him counsell to kill Vrias, by meanes whereof his sinne might be couered in mariage of his wife. For the which offence the Prophet Nathan disclosed me, so that my further meaning brake off, & euer after I was banished his house. I also gouerned his sonne Absolon, who after he had killed his brother Ammon, made warre with his father, and braue him from Hierusalem, being nothing ashamed to enter the houses of all his fathers Concubines, and to lie with them: but an Oake did execute iustice vpon that wicked childe, for when he thought to escape with his Mule, the tree caught him fast by the haire of the head, till Ioab came with a Lance and killed him.

I also gouerned Roboam King Salomons sonne, who vnreasonably grieued and oppressed his people with taxes and impostes: insomuch that when they requested to haue it somewhat eased, he did not onely denie their petitions, but also gaue them vncourteous language, following the counsell of his young wanton Gentlemen, rather then the wise admonitions of graue counsellours, by the which meanes he lost the tenth part of his Realme.

I gouerned the great Queene Iezabel, by whose aduise King Achab her husband worshipped the Idoll Baal, and caused good Naboth to be killed: She persecuted the Prophets of God, and made many of them to be put to death. She sought by all meanes to dispatch good Elias, but as her life was euill, so was her death shameful: for shee falling from a high window was vnder-troden with horses feete, and eaten vp of dogges.

I gouerned Sardanapalis, the last King of the Assirians, who regarded not the gouernment of his Realme, but liued altogether in delight. He vsed to paint his face, and to apparell himselfe in womans apparrell, he exercised himselfe in all kindes of villanie and filthinesse, insomuch that when he

he saw that he was forsaken of the greatest part of his people, and that he had very euill luck in battell against his enemies and stode vpon no ground free from danger of death. It chanced one day, that being in the Tower of Babilon, he set it on fire, and there burned himselfe, and all that euer he had.

I gouerned Cambices King of Persia, the sonne of good King Cirus, who by my counsell was giuen to gluttony and drunkennesse, with other vices, not beseeming a Prince. Vpon a time, Praxaspes one of his most excellent counsellours, seeing him immoderately bibbing, reuerently tolde him, that it was not Prince-like: whereat the King was wroth, and commanded him to send for his youngest sonne, who being brought, Cambices caused Praxaspes to tie him to a tree, saying: If I can hit the heart of thy sonne with an arrow out of my long bow, is it the feate of a man that is drunke? So Cambices shot, and clone the childs heart asunder, & shewed it vnto his father with a warning to take héed how he iudged his leige Lord drunke. Then I made him marry his owne naturall sister and to kill his owne brother. It fortuned vpon a day, that as the King and the Quéene his sister, were at the table, for his pastime and recreation sake, he had a young Lion let lose, and a mighty Mastiffe or a band-dogge that the King kept: these two fought so long, till at last the dogge was like to haue the worst. Within the sight of this game, another Mastiffe was tied in a chaine, both bred of one bitch, this band-dogge, brake his chaine in hast, and came to helpe his fellow, insomuch that these two dogges ouercame and killed the Lion. The King liked well of the loue and loyaltie of these two dogges, but the Quéene being moued thereat, began to wéepe bitterly. Which when Cambices saw, he asked the cause of her sorrow, to whose demaund the Quéene answered in this sort:

It is otherwise hapned to my brother, then to this dogge, that was too weake for the Lion. For thou being his owne brother, hast not shewed the like loue and faithfulnesse vnto him, as this band-dogge hath done to his mate; for thou

haſt cauſed thy brother to be ſlaine. The King being ſore diſpleaſed, and full of indignation at her anſwere, commanded that the Quéene ſhould be had away by and by out of his ſight, and put to death, the which was done: but as the King came one day out of Ægypt riding on horſebacke, his ſword by hap fell out of the ſcabbard, and hée fell likewiſe vpon the point of it, and was thruſt through the body, and died.

I gouerned (quoth Folly) one Cataline a Romane, a very ſeditious fellow, who conſpired to kill all the Senators of Rome: but he was put beſides his purpoſe, by reaſon that one Cicero opened it, and he with all his conſpirators were killed in battell. I gouerned (quoth Folly) Herod and Herodias, to accompliſh their Lecherie, I coupled them in mariage, albeit ſhe was his brother Philips wife, which vnlawfull mariage Saint Iohn reprehending & finding fault withall, for ſo doing had his head cut off. I gouerned Pilate, Annas, and Caiphas in Ieruſalem, with many Doctors, Prieſts, Scribes, and Phariſes: I counſelled them to crucifie Chriſt betwéene two théeues, as if he had béene a ſower of ſedition: which being done, I thought then that I had wonne all the world, but when I ſaw that vpon the third day after, he roſe againe, contrarie to my reckoning, I loſt a great number of Clients and Subiects, who hearing the Apoſtles preach, quite abandoned and gaue me ouer.

I gouerned Nero the firſt Emperour of Rome, who at the beginning of his raigne was good and vertuous, but after he had poſſeſſed the Empire fiue yeares, he became moſt euill and wicked, and was giuen to Lechery and filthineſſe. This man was a murtherer, he ſlew his wife, his mother, and diuers other honeſt perſons, of which number Seneca was one: he was the firſt perſecuter of the Chriſtians, and put many good men to death, as for example S. Peter, and S. Paul, with other. But this tyrant being vpon a time vngarded, and wanting about him his Lieutenants and Captaines of warre, the Senators and States of Rome ſought meanes to punish him, for anger whereof he killed him-

false, and the Souldiers that were sent to seeke him, found him dead in the field.

I governed Antonine Bassian Caracalla, the nineteenth Emperour of Rome, who by my counsell killed his brother Geta: besides that, he married his stepmother, and desired Pompinion the great Lawyer to excuse his murther. Who answered him: That he was not so willing to excuse a murtherer, as he was to disclose him: the Emperour bo worthy of so good an answere, killed the Lawyer.

I governed Varius Heliogabulus, the one and twentith Emperour of Rome, who by my counsel lived so dissolutely, that he left behind him no memory of honest life, but infamy. This mans owne Souldiers slew him, and threw him into a ditch, and because his body would not sinke to the bottome, they dragged him out againe with a hooke, and hurled him into the river Tiber. I governed (quoth Folly) Julian Apostate, the nine and thirtieth Emperour of Rome, who in his life was so wise and well given, that he was made Reader in the Church of Nichomedia. This man travailed to Athens, where he studied Philosophy, but he stayed not long in that good purpose, for by the counsell of me Folly, he renounced the Christian faith, and became a revoult and an Idolater: I perswaded him to persecute the Christians, least they should encrease heaven for one. I moved him also by my subtill deuice, to roote and weede them out quite, which thing he meant to doe, but he was kild within two yeares after, who being slaine in Persia, and yelding up his evill spirit, he lifted up his bloody hand to Heauen in contempt and dispite of Jesus Christ, making this out-cry: Now O Galilean thou hast the victorie.

I governed the false Prophet Mahomet, and counsailed him to make a booke, to entitle it Alcaron, and to expound things in the holy Scriptures carnally, which he did, and that Law is yet continued, in the greatest part of the world. I governed Messaline an Empresse, the noblest whore in the world, who being but newly married to Claudius first Emperour of Rome, (an olde Gentleman) when

she found by proofe, that her husband was insufficient, and unable to satisfie her lecherous desires, by my counsel otten-times she disguised her selfe into mans apparrell, and went to the common Stewes, where shee abused her body with a great number, returning back no better then a bitch, and vaunting that she had vanquished and gone beyond all the whores in the house of bawderie. When the wandring Knight had heard these wonderfull discourses uttered by Folly, and having in him some sparke of reason and inclination of nature, he thought himselfe foolish, if it were not in him to iudge of déedes so mischievous and ill. And being no longer able to keepe silence, he brake his minde to Folly, finding great fault with this unsatiable Empresse, insomuch that he cried out with a loud voyce, and said, Fie, fie, fie, filthie bitch & vilde whore, worthy to be tied to a tree, stark naked, and deliuered to greedie dogges and ravening birds to be devoured. Then I asked Folly what was the end of this wicked woman, who told me that the Emperour put her to death, because she was not content with her lawful husband but married another man, whose name was Silius: whereunto I assented, saying that it was a good déede, for there néede no more but three such detestable filthies in all France to spoile the whole Realme.

This tale of Folly touching her déeds and exploits, her devises and practises, her provocations and counsels, as it being long and strange, I am not able to repeate as it was spoken: but have rudely recorded so much as remeth in my remembrance, which thing I have the rather done, to the end that all devout Christian Readers might willingly learne, and throughly know what great wickednesse they commit in following the evill counsel of dame Folly. Every one ought to forsake her, forthat the end of such as be ruled by her precepts, tread in her pathes, and daunce after her pipe, is proved by experience to be dangerous, deadly, and damnable. But now let us returne to our voyage, and former matter.

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The wandring Knight finding two wayes, and doubtfull whether of them to take: then chanced to come vnto him Vertue and Voluptuousnesse, either of them offring to conduct and guide the Knight on his way.

CHAP. VI.

SO long lasted the talke of Folly, that wee had worne out the way well, and the Sunne went low. In the end we came into a straight, where we found two waies, one lay on the left hand, which was faire, broad, and entring into a goodly greene Meadow, the other on the right hand, which was narrow, rockie, and full of Mountaines. Being then in a perplexity, and doubtfull which of these waies I might take, Folly told me, that the way on the left hand was best and fairest, and Timeritie my horse kept a stinging to goe that way, so that I had much adoe to raine him in. Then said I to Folly that I feared least the greene grassie way would lead mee into some ditch and quagmire, where we should stick fast. Besides that I was more then halfe discouraged with her tales, which she had told me, and though I in heart hated them, yet notwithstanding custome caused me to vse them, not being able to doe otherwise without Gods grace. Herevpon I was resolued to take the way that lay on the left hand, Folly keeping me company.

But as we were thus talking together, I espied two Ladies comming towards the place where we stood, (which made mee very glad.) One of those Ladies rode vpon a white horse, and went in a gowne of costly colours, bravely imbrodered with needle worke, and in a border, the three Diuine, and the foure Morall vertues were wrought. This Lady was very beautifull, and shee seemed naturally to be fraught with godly graces and gifts: she had a neat body, a sweet countenance, a modest gesture: her face was not painted, she was alwaies very courteous, she pretended authoritie and reuerence without flatterie, shee was not sober

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and grim, but lowly and amiable. The other Lady rode vpon a Rats coloured horse, and went in a changeable coloured goune, garnished with gold and excessiue cost: she wore about her neck a chaine of Gold, with rich iewels tied vnto it: her fingers were decked with ring vpon ring: she seemed to haue beene delicately brought vp, her face was beautifull, but I suspected she was painted: her lookes were wanton and vnconstant, and she rolled her eies euery way. This Lady came to me before the other, and after salutations, I asked her which of the two waies I should take to finde perfect felicity. She answered me, saying: My sonne, if thou wilt follow me, I will bring thee a short and pleasant way through a greene meadow: be not doubtfull, for I will lodge thee this night in the Pallace of Felicitie, into the which when thou art entred and placed, thou needest not thinke vpon any thing, but what may best please thy mind, and procure thy delight: as fine fare, dancing, singing, soft lodging, Ladies loue, laughing, hunting, hawking, fishing, fowling, riding, running, shooting, bowling, rich aray, and all things also that can be deuised to please thy fantasie: all which pleasures I will prouide thee, with a thousand more: for it is in me to bestow such things vpon them that take me for their Mistresse.

With these words I was bewitched, and longed to see this pleasant Pallace, not mistrusting that she was any other then she said and seemed to be. And being desirous to learne her name, I began thus: My good Lady, may it not offend you if I aske your name? My sonne (quoth she) such as follow me, and haue had experience of my goodnesse, call me Felicity, and that deseruedly and of good right: for I am indeed the Empresse of the Pallace of worldly pleasures, whether I will bring thee before night if thou wilt follow me. There be some enemies of mine, that nick-name me, and spitefully miscall me, by false and counterfait termes, saying, that I am named Malice, Vanitie, Vice, and Voluptuousnesse: But giue thou no eare vnto them, for they speake vpon enuie, hatred and euill will.

Then approached the other Lady, which after salutation done, uttered these words unto me. Reason required, that I should have spoken first, but this painted Peacock, named wicked Voluptuousnesse, puts forth her selfe to speake before mée alwaies, and to take the tale out of my mouth. Take héed of her, for doubtlesse her communication corrupteth and infecteth euen the very best liuers, with the poison of her errour. Now I see thou art of good inclination, and ready to weigh thy pathes in the ballance, willing to walke as well the good way as the bad. And seeing thy minde wandreth, apply thy selfe unto Vertue continually, shorten the sorrow of thy soule, water thée well with wisdome, aduenture not thy present precious age, to be bolonged in ambition and vaine-glory, detest the danger of insatiable couetousnesse, let not thy liking be laid upon licentious loue, anoide and shake off idlenesse, by using thy selfe to honest exercises, flie worldly felicitie, arme thy selfe against the dart of Cupid, least at length he ouercome thée: open thine eares of understanding, and follow my counsell. I am not the vile, villanous, vaine, mischieuous, subtill, deceitfull, and lying Lady Voluptuousnesse but I am the allowed and safe way that leadeth to perfect Felicity. And though I am narrow and painefull to passe, yet if thou wilt follow me, I will make thée merry, and guide thée in the very way which God hath ordained to leade unto true blessednesse. For my sonne, thou must understand this, that almightie God doth not bestow on men perfect ioy and soueraigne goodnesse, unlesse they labour to atchieue it. If therefore thou thinke alwaies to passe thy time in pleasure, and follow'st thine affection doing all whatsoeuer séemeth delectable to thy foolish fantasie, and supposest that way to finde Felicitie, thou art farre wide and greatly abused: for, Hee that will haue honey must make much of Bees. If thou desire Felicitie, so leade thy life that God of his goodnesse may vouchsafe to giue it thée. Cleanse thy heart, and empty it of euill thoughts, be firme in faith, establish thy soule with soundnesse and sincerities, be not deceiued with damnable

doctrine, nor led astray by wrong opinions. Thi s that I tell thée cannot be done without labour, neither can any profitable or good thing be obtained without paines taking. Thou seest how shepheards, Sea-men, and all Artificers, if they grow in wealth, it is by labour and travaile.

Were the Husbandman any better then a fole, if he should hope in harvest to reape corne off his ground, where he hath sowne nosed, when season served: Even so is that man marvailously misinformed, that thinketh to atchieve perfect felicitie, or to reape true blessednesse, having not first sowed his field with Vertue, Good deedes, Faith, Hope, and Charity, which is the high way to Heaven. The husbandman dungeth his ground, soweth his seed, graffeth his trées, tarreth his sheepe, and leadeth his life in labour, hoping to injoy the fruit, the grasse, the graine, the wooll, and generally all the profit: the expectation and full account whereof, maketh him to take paines with pleasure. Even so, if thou will be content painefully to walk this way, without regard either of Rockes or Mountaines, doubt not to finde true felicitie.

Having heard this long and wise admonition, and marking the Lady well, I could not be in quiet till I knew her name. Wherefore I said, Madame (without offence be it spoken) I pray you what is your name? she answered saying: My sonne, I am great with God, I am acquainted with the Saints, I am all in all with Angels, I am much esteemed of good men, without me nothing is done in Heaven, and without me no good thing can be done in earth, I am commonly called Felicitie, Wisedome, and Vertue. I governe good Kings, Princes and people: I rule Prelates and Ecclesiasticall persons: I stop the mouth of false Prophets and erronious teachers: I hinder their heresies, and stay their wicked proceedings: I governe houlholders and their families in good order, I am a companion with the lovers of learning, I am a husband to all chaste wives, widdowes and vertuous virgins, I reward my friends in prosperitie with holinesse, and in adversitie with kinde consolation.

lation I minister vnto them food, raiment, lodging, strength, patience, and all things necessarie, and whether it be little or much they take it in good part. Contrariwise, the friends of Voluptuousnesse are neuer satisfied, although they haue to much.

My friends had rather sing Psalmes then vaine songs: they had rather fast then be dronke: they had rather pray then curse: they rise early and goe to bed late: they haue care of the Common-wealth: Faith counselleth them, Hope assisteth them, Charitie inflameth them, Wisdome gouerneth them, Iustice guideth them: and I doe and will incite and encourage them, that all the world shall haue them in admiration, honour, and reuerence. Yea though their bodies die, yet their fame shall liue for others example: and their soules shall remaine immortall, like vnto the estate of Angels. Contrariwise, he that leadeth his life in Voluptuousnesse, Ambition, Filthinesse, Vncleannesse or Euill conuersation, if he be not sorie for his sinfulnesse, and repent him of his time lewdly spent, that mans death is damnable, and his shamefull report shall neuer die, no more then that of Sardanapalus, Nero, Heliogabulus, Herod, Pilat, Annas, Caiphas and such like: therefore my sonne, leaue Voluptuousnesse if thou meanest to finde true felicitie and perfect blessednesse.

The wandring Knight by the counsell of Folly, left Lady Vertue, and followed Voluptuousnesse, which led him to the Pallace of worldly Felicitie.

Chap. VII.

When I had heard both these Ladies tell their tales, I was more amazed then euer I was before, insomuch that I wist not which to take for my guide. But alas (poore perplexed pilgrime) if I had had but the wit of a Woodcocke, and not wauoured in minde I had followed Vertue and left Voluptuousnesse. But being amidst mine amaze, I requested

sted my Gouernesse Folly to teach me quickly which of these two Ladies I were best to follow, for the finding of true felicitie. No sooner had I spoken the word, but sodainly she cast out this language, saying that Vertue was an Hipocrite, and that her way was painefull to passe. But (saith she) if thou follow Voluptuousnesse, thou shalt her way is faire, sweet, greene, and pleasant.

If thou follow Vertue, thou submittest thy selfe to colde, heat, hunger, thirst, trauell, paine, and wearinesse: thou must rise early, and goe to bed late, stand in feare, weepe, take care, liue in sorrow, & yet be in doubt to haue Felicitie at last. If thou offend her neuer so little in word or deede, she will leaue thee, for shee is to severe, euen in small trifling matters. Whatsoeuer she saith to thee now, she will denie when she hath thee among the Rocks & Mountaines: she will leaue thee alone among wilde beasts, to leade thy life in the Wildernesse. Wherefore I aduise thee beleeue her not, and follow her not. But let vs take this faire large way on the left hand, through which the greatest part of people doe passe, and at night we will lodge in the Pallace of Felicitie. And this I tell thee, that if thou chance to mislike of thine entertainment there, within a day or two thou maist returne, for the way is but short, and then (if thou thinke it good) thou maist climbe ouer the Mountaines, and ride through the way on the right hand.

These delicate deuises of my friend Folly, dashed quite the aduertisemetns of Vertue, whom (with thanksgiuing) I had farewell, desiring her not to be offended in that I did not follow her ouer the Mountaines. Then Lady Voluptuousnesse led the way, my horse Temeritie troad his trace, & Folly followed fast at my heeles. Vertue viewed vs very well, and came sadly behinde me, euen like one that mourneth after a dead corse, borne to be buried, crying with a loude voyce: Ah thou arrant Asse, leaue Voluptuousnesse, for she will leade thee to death and destruction. The counsell of thy friend Folly is sincleth the daily deceiues such as followes her: her Felicitie is false. The language of Voluptuousnesse

luptuouſneſſe is a méere charme, wherewith ſhé bleth to bewitch her children.

Notwithſtanding this exclamation and rebuke, I went on my way, and could not away with her Chriſtian counſell: which when ſhe ſaw, ſhe gaue me a furious farewell, ſaying: O monſtrous man, O bedlam beaſt, O baſe infortunate, O idotly Ideot, O ſhadow of man: thou haſt no more ſenſe or reaſon then an Aſſe, thou ſhewest thy ſelfe to be shameleſſe, in thus framing thy fancie to follow Voluptuouſneſſe, and to forſake Vertue. Wilt thou imbrace worldly wealth, rather then heauenly grace? Widſt thou deſire the trée before the fruit? I ſée thou art ſondly abuſed. Hé that leaueth Vertue and followeth Voluptuouſneſſe, is ſubiect to Sathan. Remember O thou wretch what Salomon ſaith: For that I haue cried, and thou haſt refuſed to come after me: I ſtayed till the morrow, but thou vnderſtoodeſt not, but doubtedſt my counſell, and wouldeſt not receiue my correction; therefore I laugh at thy deſtruction: but when thine euil hap and trouble commeth, then thou ſeekeſt me in the morning when thou ſhalt not finde me, becauſe thou haſt hated knowledge, and haſt not receiued the feare of God, nor obeyed my counſaile, but deſpiſeſt my correction.

Which words uttered vnto me by the mouth of Wiſdome, might haue ſufficed to withdraw me from my foliſh enterpriſe: But ſhe preached to a poſt, and Folly whom I followed, did mocke and deride her all the while.

How the wandring Knight was receiued and welcommed to the Palace of worldly Felicitie.

Chap. VIII.

After wé had paſſed certaine degrées on our way, with vnwonted ioy, Voluptuouſneſſe laid her hands on my head, and gaue me her beſt bleſſing, I letting her alone (as one to whom I ought duties.) Then uttered ſhé vnto me certaine ſweet words, which enchanted me: for preſently I loſt my ſenſes, eſtéeming

eſteeming all well that she said or did. After we had spent in sport some houres of the time, the Sunne began to set, and so I espied the Palace of worldly Felicitie, whereat I was not a little glad: for it seemed to me very pleasant, and me thought I smelt dainties. Whereas indeede all was very witchcraft. When we were within a crosse-bow-shot of the Pallace Voluptuousnesse hoopt and halowed, whereat came out a Legion of Ladies pompeously apparrelled, among whom were these next named: Lust, Prodigalitie, Lecherie, Wantonnesse, Carelesnesse, Brauerie, Lasciuousnesse, Ambition, Drunkennesse, Licourishnesse, and such like.

Being dismounted from off my horse, Folly tooke off my Helmet, and my face being bare, all the Ladies kist me, and bad me welcome: which entertainment agreed well with my foolish fancie. Then Prodigality and Ambition led me by the hands, Lasciuiousnesse and other Ladies led the way before, Brauerie and the rest followed after. Thus we entred into the Palace of worldly pleasure, the gate whereof was great and high, built with Marble stone, and alwaies stood wide open, day and night, Winter and Sommer, whereat I mervailed much. Then Voluptuousnesse tolde me the reason with these words: I alwaies kéepe open house for as many as will, and at what houre soever any doe come to me, by night or by day, they are welcome, and I doe receiue them royally. Then Voluptuousnesse led me into a great and sumptuous Hall, hanged with cloath of Arras, and full of Torches burning round about. There Lust vnarmed me, and Brauerie gaue me a night-gowne of Crimson Veluet, lined with Martins skinnes. Within a little while after the Table was couered, in came the fine cates, and to supper we goe.

This done, Lady Voluptuousnesse set me in the highest place, and there sate on either side of me Licourishnesse and Drunkennesse, then the rest of the Ladies sate downe in their degrées: but Voluptuousnesse sate right against me, who courteously carued me of the delicatest meate. Our waiters were young Gentlemen, very brauely apparelled,

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our ſeruice was ſumptuous, our meates were well ſeaſoned, and handſomly handled: our Cookes were cleanly, our Butlers bountifull, our Seruitours very ſingular, our Muſicke was excellent, our Singers were ſweet, and euery Officer exceeded in delicateneſſe. There was fine feeding, pleaſant parleing, continual quaffing, inſomuch that halfe drunk and whole drunk was a goodly game: ribauldrie was our recreation, and as for knauerie it was cannall to the pooreſt. When ſupper was ended, Lady Wantonneſſe came to me, and aſked me if I would daunce: And Lady Luſt likewiſe, aſking me whether I would lie alone, or haue a bedfellowe: I made anſwere, that I was wearie by reaſon of my iourney, and ſo deſired to goe to bed. Then Laſciuiouſneſſe brought me to my chamber, where ſhee lodged me in ſweet ſheetes, a ſoft bed, curtaines of Tiſſue, and all things coſtly and excellent. In concluſion, Lady Voluptuouſneſſe tooke her leaue, promiſing in the morning to ſhew me the reſt of the Palace of worldly felicitie, whereof I dreamed all night, my head was ſo full of toyes.

Voluptuouſneſſe ſheweth the wandring Knight ſome part of the Pallace, and after brought him to dinner.

Chap. IX.

TO the morning when the Sun-beames brightly adorned the chamber where I lay, I perceiued the gallant glaſſe windowes of coſtly chriſtall, Laſciuiouſneſſe came vnto me and bad me good morrow, aſking me if I would riſe. Whereto I anſwered yea, and did ſo with ſpéed: now whiles I was trimming my ſelfe, in came Licouriſhneſſe, and her ſiſter Drunkenneſſe, who had prepared my breakfaſt: anone after came in Lady Voluptuouſnes, accompanied with Luſt, Lecherie, and all the reſt, ſhée was apparrelled more like a Goddeſſe then a Quéene. All theſe kiſſed me ſweetly, e ſat downe with me to breakfaſt, which being ended, Ambition put vpon my head the cap of curioſitie, wherewith preſently I became

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so curious as could be in all things, saving godnesse. Then I desired Voluptuousnesse to shew me the rest of the Palace, according to her promise: so we walked together, into a goodly great chamber, hanged about with cloth of gold beset with Pearles. This chamber was paued with Marble black and white, the pillers were Jasper, the rose was Iuorie laid on with gold, and the staires were Alabaster. In this chamber also was a sumptuous chaire of estate, wherein most magnificently sate a Prince, hauing on his head an imperiall Crowne of gold, beset with precious Pearles, and in his hand a Scepter royall. He was besides that, very richly arayed, accompanied with many Nobles, pompeously apparrelled. This Prince I reuerenced, and he likewise saluted me, giuing commandement, that I should be most singularly and excellently vsed. So we went from thence, and being abroad, I asked Lady Voluptuousnesse what Prince the same was: who said that he was the Prince of this Palace, (euen my father) the onely giuer and bestower of Felicitie: the which I beleeued to be true, till I found indeed, that he was Lucifer, the father of filthinesse, the grandfather of gluttonie, the Prince of pride, the Emperour of iniquitie, and the Lord of idlenesse, a ruler of the world, and one that had nothing to doe in heauen but in earth, among a sort of wicked worldlings and diuelish people.

This Lucifer arrogantly chalengeth vnto himself, that he hath power to giue glory, honour and riches, to whom he listeth, as the Scripture witnesseth, wherefore worldlings doe serue him as his subiects. From thence we went to the treasurie house, where we saw Cofers full of coyne and iewels, which was kept by Lady Fortune (as Voluptuousnesse said) and she bestowed all that treasure on such as the King commanded. From thence we went vp into a great gallery, where we saw three Presses, the first full of fine woollen, the second of pure silkes, the third of faire white linnen: this place Pompe had in keeping. From thence we went to the perfuming house, which differed nothing from

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an Apothecaries shop. For there I found all things that might moue a mans appetite, or stirre vp his delight. There were colours to paint proud women, perfumes and oyntments to make their bodies soft and sweet, and this place was kept by Lasciuiousnesse. Then we went into goodly large vaults, where wine of no kinde wanted, and there was dame Drunkennesse her kingdome. From thence I was led to the Kitchins, where all things were kept in order by Licourishnesse, whose rule lay in that place. From thence to another great roome, where we saw a sort of yong sweet faced bodies: Voluptuousnesse told me they were Ganimedes and Endimion. From thence she had me vp to a place that was builded very round in compasse: which place was meruailous bright and lightsome, by reason of the great glasse windowes of Christall. This serued them instead of a Temple, for they had none other. Here we saw a great number of fine delicate dames, exceeding amiable and beautifull, amongst all, one excelled, whose name I asked, and Voluptuousnesse shewed me that it was Lady Venus, whom all licentious louers doe like notably well, and honour her as a Goddesse. By her sat a blinde boy, who with his bow and arrowes shot at aduenture and hit my heart: by and by came downe Venus and she plucked it out, receiuing me with comfortable words and wonderfull perswasions. And although the arrow was quickly taken out, and might seeme to doe no harme: yet I thinke the head thereof was poysoned, for it hath made so deepe a wound, as is very infectious, and scarce curable, vnlesse with some speciall plaisters. The same Cupid gouerneth all lecherous louers of what age soeuer they be or degree, witnesse daily experience, he is naked and past shame, not caring who looketh vpon him: his blindnesse representeth the folly of such as runne headlong after lewd loue, setting their feathers in the winde, without respect of any after-clap. His bow and arrowes doe signifie the folly of soules, which offer themselues to be his But, and standeth still whyle he doth shoote and hit them. His wings signifie the wauering minde of

such as he hits, who are quiet in no place or time. For who is more mutable, vaine, light, inconstant and variable, then the fleshly Lover. Some say that this Cupid hath a Torch burning in his hand, meaning thereby that hee burnes to the heart, all them that he toucheth. All this dispatched, Voluptuousnesse and I went to dinner, and shee promised me when I had dined, to shew me the rest of the Palace.

Dinner being done, Voluptuousnesse sheweth the wandring Knight, the rest of the Palace of worldly Felicity, with the description of the Towers thereof. And by the Author is declared the euill fruit of certaine notorious sinnes.

Chap. X.

This chanced in the pleasant moneth of May, when love and lust is most in force: so it was determined that we should sup in goodly Gardens, not in banqueting houses, although they were wonderfull fine, but in arbours overgrowne with sweet Eglantine, Rose trées, and Vines, faire and cleare fountaines of colde water running by, and fragrant hearbs and flowers casting a comfortable sent. The little prettie birds did sing round about vs, as well in cages, as on trées and bushes. There was playing, piping, singing, daunsing, leaping, embracing, and kissing: finally, each Lover with his Lady was merry, and to be briefe, every one did what liked him best, and thought themselues happy to finde such felicitie. But all my desire was, to sée the rest of the Palace: wherefore I charged Lady Voluptuousnesse, with her promise, which toke effect, insomuch that we went all a long to a certaine place, where I saw the very secret lodgings of Voluptuousnesse. But what they were for feare of offending the reuerent Reader, I meane not to rehearse: then we went from gallery to gallery, from office to office, from chamber to chamber, where I saw euery place furnished with so rich moueables, and such iewels, as nothing can be wished more.

Amongst

Amongſt all theſe roomes one chamber exceéded in largeneſſe and workmanſhip, for coſtly carving, and in all other reſpects. There I found a very braue bed gorgeouſly trimmed, inſomuch that I commended the ſame highly. Then Laſciuiouſneſſe ſaid that ſhée had charge of that chamber, and if I liſted to lie there that night I ſhould. Luſt alſo promiſed to bring Lady Venus to lie with me. I hearing this, me thought I felt the wound that Cupid gaue me as freſh as at the firſt: Then went we about the wals, which were all of Jet, thicke and ſtrong: Vpon theſe wals were built ſeauen Towers like vnto ſteeples, and euery Tower had his owner. In the firſt lodged Pride, in the ſecond Enuie, in the third Wrath, in the fourth Gluttonie, in the fift Lecherie, in the ſixt Couetouſneſſe, and in the ſeauenth Sloath. My purpoſe was to goe into them all one after another. And as I entred into the Tower of Pride, which was the firſt, I eſpied written this Poeſey ouer the Porch, PRIDE IS THE PRINCE AND ROOT OF ALL SINS. For as a King is accompanied with a great traine of Seruitours, euen ſo hath Pride, a ſort of ſinnes for her ſubiects, ouer whom ſhé raigneth Prince-like. Againe, as Kings kéepe and hold their owne right, euen ſo doth Pride behaue her ſelfe toward the proud. It is a ſingular ſigne of a great reprobate and caſtaway, when a man liueth long in Pride. For this ſinne diſpleaſeth God more then all other vices: as humilitie pleaſeth him more then all other vertues. And becauſe the proud aduance themſelues aboue all other, the Diuell dealeth with them accordingly. For as the Crow when hée is not able to cracke a hard Walnut with his Bill, taketh his flight aloft right ouer a great ſtone, and letting it fall, breaketh the ſame, and then alighteth to eate the kernell: euen ſo playeth the Diuell with the proud, for firſt he aduanceth them aloft, and bringeth them to promotion in this world, but when they are in the top of their happineſſe, and thinke vpon no danger, then euen then comes the Diuell, and he throwes them downe headlong with a miſchiefe, into hell.

The difference betweene the humble and the proud, may be knowne by that of corne and chaffe. For as chaffe being light is puft vp aloft with the winde, and is sodainly consumed, whereas contrariwise good corne lying low, is gathered from the ground, laide vp in garners, and esteemed of euery body, euen so it falleth out with the pride of the proud, and the humilitie of the humble. Vnto Pride doe appertaine these vices following: namely, Arrogancie Presumption, Wrath, Contempt, Heresie, Hipocrisie, Disobedience, Vaineglory, Ambition, and such like.

In the second Tower lodged Enuie, ouer whose entriedoore, this deuice was written: FIRE-BRAND OF HELL, AND THE DIVELS DARLING. Now Enuie is a sadnesse and heauinesse of heart for anothers prosperitie. This sinne hath soueraignty in the bad, as charitie in the good. Charitie is a badge of saluation, Enuie of damnation. The enuious man differs not from the diuell in any degree, they are partners in gaine and in losse. If the diuell reape profit, by doing euill, the enuious man will be sure to follow his trade, for lucre sake. And as the enuious man grudgeth at anothers profit and good name: so doth he delight in anothers losse and ill report: There cannot be a sower and more cruell sinne then Enuie: for she alwaies tormenteth and vexeth her follower, I meane the enuious, in whom she dwelleth. He that seeketh to get good by others euill, neuer amends in that minde. And he that planteth his pleasure vpon anothers paine, shall haue such fruit, as he that grafts figs on thornes: or would make fire to burne by powring water thereon. Enuie is a disease hard to be healed, because it lieth hidden in the heart, where the Phisition cannot come to cure it. There belongs vnto this vice, Banqueting, Treason, Disdaine, and others.

In the third Tower dwelt Wrath, ouer whose Porch this Poesy was written. THE VERIE MVRTHERER OF HOLY LOVE. For as holy Loue prepares the conscience to dwell with God, so doth Wrath prepare it to dwell with the Diuell. Wrath taketh away the

hearing

bearing of reason. The wrathfull man will heare the counsell of none. There is nothing resembleth the Image of God more then man being in perfect loue. For God will be there where vnitie is kept, where people be at peace, and where Countries be quiet: which cannot be in a wrathfull wretch. A wrathfull man is like vnto one possessed with a diuell, who is euer tormented vntill he hath vomited him out. Wrath maketh men fight, Wrath causeth blasphemie, by Wrath the diuell conquereth Countries, Wrath is like a muzled dogge: For when he cannot bite, yet with snarling he makes others goe together by the eares. And as the Fisher-man troubleth the water, because the fish should not see his nets, euen so the diuell by Wrath troubleth man, to the end he should not vnderstand nor perceiue his owne destruction. To the wrathfull man belongs inflaming of the heart, indignation, disorder, blasphemie, contention, rancour, reuengement, murther, and such like.

In the fourth Tower dwelt Couetousnesse, whose Motey is this: IDOLATRIE AND A BOTTOMLESSE GVLFE ARE INSATIABLE. The couetous man is forsaken of God, for hee loues his gains better then God: he had rather lose God then gods. For little trifles that touch his profit he sweares and lies, which is a thing most damnable. The Faith, Hope, and Charitie, which he should haue towards God, Couetousnesse turnes it to riches. The couetous mans heart is all vpon his gods, and not vpon God: for where the heart is, there is also a mans loue. The couetous man offendeth in euill getting, in euill vsing, and in euill loning his gods. The couetous man is gouerned by the Diuell, hazarding his soule to eternall torment for the lewde loue of temporall toyes. And as the Mouse is caught in the trap, whiles shee hopeth to get the bait: euen so is the couetous man by the Diuell, in hunting after riches. The couetous man is like vnto a Hogge, whose life doth little good to any man, but rather great harme, by reason of the nor somnesse and filthy stinke which that nastie beast procureth: but when the

Butcher hath killed him, then he yéelds profit, because it nourisheth, &c. Euen so the couetous man whiles he liueth, doth good to none, but rather damnifies his neighbours: marry, when Gods slaughter man (Death I meane) comes and destroyeth him, then those that liue, fares the better. The couetous man is like a band-dog, that féedeth vpon carrion, and will admit no companion to take part with him, but eating all alone, and filling his guts till he burst, he dieth, and the Fowles of the ayre deuoure him. The couetous man hoordeth his goods, and suffereth the néedy to starue. The couetous man croweth ouer the poore, the Diuell croweth ouer him. And vpon Couetousnesse attend these monsters, Vsurie, Simonie, Fraud, Periurie, and all Sacriledge, Deceipt, Extortion, Oppression, and the Diuell.

In the first Tower dwelt Gluttonie, ouer whose portall this Poesy was written, VENOMOVS WINE AND DEADLY DAINTIES. Truth it is, that the throat is the gate of the body: you know that when an enemie would winne a Castle, if once he get in at the gate, hée makes no doubt of winning the holde: euen so the Diuell, when he hath entred in at the throat, it is no question but he will winne both the heart and body. Now, his custome is to enter with many sinnes, of which Gluttonie is the mother. For the drunkard and immoderate féeder, consenteth to all vice. Therefore it is requisite to set a good Porter to kéepe the throat, least the Diuell get in. For as a man may leade a horse when he hath him by the bridle: euen so may the Diuell rule a man, hauing once gotten hold of his mouth by Gluttonie, yea he then possesseth him wholy. The seruant being corne-fed, oftentimes rebelleth against his maister: euen so the body hauing receiued excesse and more then enough, is apt to rebell against the spirit. Gluttonie kils more then the sword of the enemie, it makes many to die sooner then they should by nature. Excessiue eating and drinking corrupteth the body, and engendereth diseases. By Gluttonie men be cranked, as Capons are crammed. A

glutton

glutton is worse then a Hogge that feedeth filthily, and yet the Hogge is like his sire, of whom he takes his manners, and doth but his kinde.

They that make Tauerns their temples, are like a Hog wallowing in the mire. For as the filthy Hogge tumbleth in mire and dirt, euen so doe gluttons and drunkards oftentimes wallow in damnable Drunkennesse and Gluttonie. Vpon this foule sinne, other sinnes doe depend, as namely Greedinesse of meat, Deuouring, Daintinesse, Excesse, Dulnesse of feeling, Foolish mirth, Vaine babling, Ribauldrie, and Bold beastlinesse.

In the first tower lived Lecherie, whose Posey was A COMMON AND FILTHIE WHORE, DEFILETH BOTH BODIE AND SOVLE. For the filthinesse of a harlot corrupteth a man within and without. Of all sinnes, this sinne of Lecherie is the pleasantest to the Diuell, because it hurteth both body and soule, and because he was neuer tought with it, being a spirit, and no body. Were not the Marchant a fit fole to make any bargaine, knowing afore that hee shall repent it after? Euen so the Lecher takes much paines, he spends his goods to accomplish his desire, but afterwards he repenteth both his paines, his cost, and his purchase: neuertheless, with that repentance he is not forgiuen of God, vnlesse a full purpose and resolute intent of amendment issue and follow thereupon. The Lecherer in his life is three waies tormented: first, with the heat of a harlot: secondly, with the paine of his hurt: and thirdly, with the worme of his owne conscience. He burnes in concupiscence, he stinkes with infamie, his conscience accuseth him for his offence. Lecherie is a ditch wherein the Diuell hurles other sinnes. To behold a woman wantonly, is a great allurer to Lecherie, so that good were it, not to looke vpon her at all, but much better not for euer to meddle with her carnally. Fiue other sinnes wait vpon Lecherie, to wit Fornication, Adulterie, Sacriledge, Incest, Buggerie, and Rape.

In the seauenth Tower dwelt Sloath, whose posey was,

A SLOTHFVLL HVSWIFE AND ALWAIES SLEEPING. Sloath is a heauinesse of heart, and an hatred of spirituall godnesse, whereby a man is made negligent in serving of God, either by good words proceeding from the mouth, or good works issuing from the heart, both which God himselfe willeth. It is most fit to acknowledge a Creator, and an encreaser of that good and godnesse which we daily receiue: as also to confesse our selues sinners, and God the forgiuer. But as people are dull to doe good deedes, so are they swift to commit sinne. Many euils grow by Sloath, whereof two be perilous, and Sloath her selfe confesseth no lesse: namely to neglect a conuerting vnto Christ, and a carelesnesse of confessing sinne. Whereby it commeth to passe, that oftentimes many depart this life, not confessing themselues to haue offended God, neither yet converting or turning vnto him: in doing whereof they hazard both body and soule. It is a hard thing for one to die well, that alwaies liued ill. In this Tower of Sloath are fifteene seuerall lodges or cabins: in the first lieth Luke-warmnesse, in the second Lasciuiousnesse, in the third Drowsinesse, in the fourth Carelesnesse of himselfe and his health, in the fift Delaying the time to doe good, in the sixt Retchlesnesse, in the seuenth Dastardlinesse, in the eight Vndeuoutnesse, in the ninth Heauines of Heart, or hatred to serue God, in the tenth Wearinesse of life, in the eleauenth, Desperation, in the twelfth Vnstaidnesse, in the thirteenth, Vnconstancie, in the fourteenth, Murmuring, in the fifteenth Vnpatience. And thus much of the seauen Towers built vpon the wall, and the dwellers in the same. It remaineth now to say somewhat of the standing of this Palace, which we intend to doe in few words.

The

A description of the situation or standing of the Pallace of worldly Felicitie.

Chap. XI.

This Pallace was situated or built in a pleasant Valley, vpon the foot of a high mountaine, inuironed with hils on euery side, whereby it was not onely defended from force of tempests, which way soeuer the windes blew, but the very hils themselues were very sightly and seruiceable. For on the one side was a goodly Vineyard, wherein grew Grapes of sundry sorts, on the other side it yéelded great quantity of Graine: on another side were proper Woods, which yéelded great store of good timber, and Trées, wherein bred all manner of Birds. On another side were Warrens and Conniborowes full of Hares and Connies: in another place was a goodly Parke, wherein was no want of Déere, red or fallow. Beyond these hils were goodly Forrests, ful of gentlemanly game for hunting. In the valley where the Pallace stood, was a meruailous faire gréene medow, through the middest whereof ran a riuer of fine fresh water, vpon the brimmes whereof on both sides a long, grew Appletrées. Pearetrées, Plumtrées, Oliue trées, Elder trées, Oketrées, Elme trées, and such like: fast by this goodly banke also grew many young hasill trees, full of nuts, at the time of the yéere, & by that againe such store of walnut trees, as passe to be spoken, besides many ponds full of fish, and excellent orchards of all kinds of fruit, and gooly gardens also of swéet flowers The riuer was not without great store of water foules, and as for the wood, ther bred in it Hawkes, Herns, Pelicanes, Phesants, Cranes, Woodcocks, Bitters, Kites, Crowes, Cormerants, Turtles, Woodquists, Eagles: to be short, all kind of Birds possible, as might be perceiued by feathers, which fell from them to the ground pruning themselues. What should I speake of

Pigin houses, and of secret Banketting places, fine and delicate: why it were but folly: beside all this, you must thinke that there were tennis courts and other places of pastimes, the wals therof were very high, insomuch that it would haue made one amazed and dizzie, to loke downe from the top. There was also a meruailous moat and fearefull to behold, the bridge whereof was not broad, and called Desperation, the passage ouer being a long narrow planke, so that if one went awrie he fel in, with hazard neuer to be recouered. The stables were full of goodly Horses, as Hobbies, Jennets, barbed Horses, Geldings, Hackneyes, Mules, Camils and Colts. The Kennels full of dogs, as Graphounds, Oterhounds, Harehounds, Spaniels for land and water, Pastines for Bull, Beare, and Boare. We supt in a banketting house, and our supper excelled all the fare that euer I saw: Lady Venus kept me company, and I was dulled with the sumptuous seruice that I had. All my delight was to behold Lady Venus, who sat ouer against me, insomuch that at last Voluptuousnesse ouer came. Supper being ended, in came stage players, dancers, maskers, mummers, and many sports, which we vse daily in feasting. Now when I waxed weary, I toke my leaue of the company with good night: and then was I brought to the brauest chamber in all the Pallace. Lady Venus and her waiting maids tending vpon me. But euery one departed after I was in bed, sauing only Venus, the Goddesse of loue, with whom I lay all night.

The Author declareth how the wandring Knight, and such like Voluptuous liuers in this world, transgresse the tenne commandements of Almighty God, vnder written.

CHAP. XII.

SO long as the Knight continued in this pestilent Pallace of worldly desire, following his own fantasie, by vaine Voluptuousnes entised, he did no other thing but play the fole, daunce, leape,

leape, ſing, eate, drincke, hawke, hunt, fiſh, hunt whores, and ſuch like, (as did the prodigall ſonne) and leada diſſolute life, for the ſpace of eleuen dayes, which ſignifies a mernailous miſery, and vnfortunate. For the number eleuen by the opinion of Chriſtian Doctors, and Philoſophers, is a wicked and vnlucky number, for that the number of ten ſignifies the tenne Commandements of God, the number eleuen which is one more, propheſieth and foretelleth the tranſgreſſion of them. Wherefore the Knight hauing remained eleuen dayes in the pallace, grieuouſly tranſgreſſing the will of God, letting looſe the bridle of his owne affections, without refraining any of them, if thou note well the premiſes and ſee into the ſequele, you ſhall finde, that ſuch as liue after the order of the Pallace of worldly Felicitie, being giuen to follow the pompe and pride of the world, with the pleaſures and voluptuouſneſſe of the ſame, & ſame willing to leade that life, without purpoſe of chaunge, nay rather triumphing and reioycing therein, I ſay truely, that ſuch are tranſgreſſors of Gods Lawes. Contrariwiſe, ſuch as account themſelues here to be but pilgrimes, and fixe their affection on the other world, where Jeſus Chriſt raigneth in glory, reputing this life an exile, and deſiring to be deliuered out of it, to the ende they may enter in at the Pallace of the heauenly King, ſhall inioy the fulneſſe and happineſſe thereof.

As this world yelds a great deale of temporall goods and tranſitorie honour, ſo doth it alſo make an end of them. Now thoſe that vſe theſe gifts to the glory of God, are gods people. Contrariwiſe thoſe that doe vſe them voluptuouſly, are veſſels of the Diuell, and tranſgreſſours of the lawes of God, as may appeare by the x. Commandements, which I haue ſet downe for that purpoſe. Wherein all worldlings may perceiue that by liuing voluptuouſly, they grieuouſly tranſgreſſe Gods lawes, to their owne deſtruction. And as the x. Commandements were written in two tables, euen ſo are they diuided into two parts. The firſt comprehends foure, concerning the loue of God: The ſecond, fiue, touching

the loue of your neighbour. And therefore who so leads his life worldling like, and fixeth his felicity in Voluptuousnesse, is doubtlesse a vassell of the Diuell, and loueth not God nor his neighbour, because he transgresseth the law of God, which followeth in due and conuenient order.

I Am the Lord thy God, thou shalt haue none other Gods but me.

2 Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth. Thou shalt not bow downe to them, nor worshippe them, for I thy Lord thy God am a iealous God, and visit the sinnes of the father vpon the Children, vnto the third & fourth generation of them that hate mee, and shew mercy vnto thousands in them that loue me and keepe my commandements.

3 Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse, that taketh his name in vaine.

4 Remember that thou keepe holy the Sabboth day, sixe dayes shalt thou labour and doe all that thou hast to doe, but the seauenth day is the sabboth of the Lord thy God, in it thou shalt do no manner of worke, thou and thy son, & thy daughter, thy Man seruant, thy Maide seruant, thy cattell, and the stranger that is within thy gates: for in sixe dayes, the Lord made heauen and earth, the Sea, and all that therein is, and rested the seauenth day, wherefore the Lord blessed the seauenth day and hallowed it.

5 Honour thy father and thy mother, that thy daies may be long in the land which the Lord thy God giueth thee.

6 Thou shalt doe no murther.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witnesse against thy neighbour.

10 Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide,

nor

nor his Oxe, nor his Asse, nor any thing that is his.

This is the law of God, by which you may perceiue that such as liue in the Pallace of worldly Voluptuousnesse, are transgressours of the same. Contrariwise, such as seeke for Heauenly Felicity are Gods beloued, and they shall haue the possession thereof. Now harken what happened vnto the Knight, hauing liued eleuen daies in the Pallace of daine and worldly felicity.

The Knight rode to recreate himselfe, and view the Warrens and Forrests, which were about the Pallace of worldly Felicitie, anone hee saw it sinke sodainely into the earth, and perceiued himselfe fast in the mire vp to the saddle.

CHAP. XIII.

AFter I had sojourned eleuen daies in the Pallace, transgressing Gods commandements and leading a beastly life: I desired to ride into the forrests thereabouts, not intending to giue ouer voluptuous life, but for my pleasure, because I was weary of making good cheere. For although worldlings delight to eate, drinke, daunce, leape, sing, ride, run, and such like: yet notwithstanding they cannot continue in this trade of life, without entermingling it with some recreation. Wherefore they often leaue by that constraint their pastimes, though they intend to returne thereto againe. They doe not vtterly abandon them, but breake off a season to procure them better appetite. I then being weary, was willing to see the warrens, and other pleasures, which when my governes Folly vnderstood shee told the tale to Lady Voluptuousnesse, and shee consented to hunt or hawke with me, whereof I was right glad. Then I apparelled my selfe in hunters guise, instead of my helmet, a hat full of feathers, for mine armor, an horne, and I kept vpon Temerity my horse. Voluptuousnesse had a Hobby, Folly a Jennet, and the other Ladies euery one of

them a palfrey. There came the huntsmen with grayhounds and Mastines, hoping, hallowing, and galloping together, some one way some another. The Dogs were at a becke, vp starts the hare, the cry was pleasant to heare. But in the midst of all our pastime, I chanced to breath my Horse, and turning towards the Pallace of worldly felicity, sodainly I saw it sinke into the earth, & euery body therein. But what lamentable outcries they made, you that haue reason are to iudge: then did ther arise amongst vs a whirlewinde, with an earthquake, which set vs all asunder, insomuch that I and my Horse sunke in mire vp to the saddle, all this while my mistresse Folly onely remained with me. This earthquake yelded such an aire of brimstone, that the like hath not bẽn felt: then I perceiued that I was far from the pleasant Pallace, Gardens, Orchards, and Vineyards of Voluptuousnesse, and rather in a beastly bog sticking fast, and nothing nere me but Serpents, Snakes, Adders, Toads, and venemous wormes. Such was my perplexity in this case, that I fell into dispaire, being not able to speake one word, I was so sore amazed: but when I came againe to my selfe, reuiued from death to life, and found my selfe in that beastly bog, I tare my haire, I rent my clothes, I wept, I wailed, I howled, I cried, I wrung my hands, I stroke my breast, I scratcht my face, I bit mine armes, and spake thus. O wretch, O Asse, O miserable fole. O captiue, O fondling, where is now thy Pallace of worldly Felicity? Where are now thy braue chambers, hanged with cloth of Aras? Where are now thy gallant Gardens, Orchards, thy Meadowes, thy Cornefields, thy Coffers of Coyne, thy Ladies so louely, thy Hawkes, thy Hounds, thy Horses, thy Oxen, thy seruants, thy soft beddes, thy good chere, thy Wines, thy Musicke, thy pleasure, and all the things which thou hast abused: Alas wicked wretch, how hast thou bene deceiued, thou thoughtst thou hadst bene in the Pallace of true Felicity, and for Felicity thou findest Vanity: Thou hast bẽn wickedly inchanted thus to finde euill instead of good. Herewithall I turned my selfe toward Folly,

and

and railed at her, saying: O cursed, cruell, and deceitful beast, O monstrous mocker of mankinde, O filthy hand, O venemous viper: Is this the good hap I should have: Is this the place of Felicitie, whether thou wouldest bring me?

Cursed be the day that euer I saw thée, cursed bée the day that euer I heard thée, cursed be the day that euer I beléeued thée, cursed be the day that euer I followed thée. Is it euen so: that thus thou gouernest, euen beastly and damnably? Is it euen so, that thou leadest people euen to perdition? Where is the felicitie thou promisedst me? Where is the good hap I should haue by thée? It is chanced to me euen as I doubted by the way, when thou discoursedst thy filthy feates, beginnings, and procéedings, how-bée-it thine inchauntments and thy flattery caused me to kéepe thée company, when full faine, God wot, I would haue béen rid of thée. But such was my arrogant ignorance, and ignorant arrogancy, that I followed thy dangerous counsell. When I had thus scolded and take on, the lewde losell, loudely laught me to scorne. Whereat being in a rage, I offered to draw my sword, but it would not bée: then I spurred my Horse, but hee could not lift vp his legs. Notwithstanding for all this I carried the mind still I might get out not hauing help, euen by mine owne strength and industry. But be you sure of this, that after a man is once sunke in sin, and drowned in fleshly voluptuousnesse, hée shall sticke fast, and not be able to recouer himselfe, vnlesse hée haue the helpe of Gods grace, which hée of his goodnesse giue vs all. Amen.

The Author crieth out bitterly against worldlings, and their Felicity.

Chap. XIIII.

O Wicked worldling. O Traytour, O Lyar, O damnable deceiuer, armed with filthy fraud and cursed craftinesse, hauing a face like a man, but a taple like a Dragon, who with thy pestilent prating,

prating, promise that which thou never wilt nor canst performe: to wit, peace, rest, assurance, blessing and felicitie. Whereas contrariwise thou shewest thy selfe vaine, cruell, vnquiet, vncertaine, cursed, and desperate. And because thou wouldest bestow thy poisons, and not be perceiued, thou couerest it with a little honey of delight. O foolish worldlings and louers of Voluptuousnesse, why suffer you your selues to be so foully abused. Why flie you not from her, since you know she is damnable? Why doe you beleeue a lyar? Why doe you follow a deceiuer? why become you acquainted with such a murtherer? Why doe you not purge your vnderstandings of erronious opinions? Why consider ye not what the world is, with a perfect iudgement? If you did all this, you should finde your selues out of the way. For worldly goods, voluptuousnesse and pleasure, are mingled rather with sower things then with sweet.

In following Voluptuousnesse, you are not happie, but vnhappy, not wise, but flat fooles. Saint Iohn saith. All that is in the world is concupisence of the flesh, concupisence of the eyes, and concupisence of Pride. The world and all her concupisence shal passe, but he that doth the will of the Lord shall continue eternally. Hearken ye foolish worldlings, hearken you bellets of Voluptuousnesse. This teacheth you assuredly, wherein consisteth al your felicity, and how it is damnable. Consider Saint Iohns words, That the world shall passe & the concupisence of the same: What meant he by the world? nothing else but as Saint Austen saith, All worldlings and louers of Voluptuousnesse, which prefer visible things before inuisible, the flesh before the spirit, Satan before Iesus Christ: euen as commonly we cal a house good or bad, according to the vsage of them that dwell in it. The eye, the flesh, & the pompe of life is the worldlings felicity, that is their heauen. If all goodnesse come of God, (as sure that concupisence of the eye, the flesh, and the pride & pomp of life commeth of the diuel, are not they deceiued that think it good, or fire their affection to follow it? I could say there is a gnawing conscience to torment the worldlings. I could say

that

that the voluptuous man hath the wrath of God hanging ouer his head. I could say eternall death is reserued for his reward. After excessiue eating and drinking, comes surfets, headach, losse of wit, dropsies, losse of appetite, griping of the guts, palsies, weakning of the body, infamie and shame. Now to Venerie, wherein the voluptuous man taketh such pleasure, as in nothing more: First what paines, what sorrowes, what torments and anguish hath the lewd louer, before he can compasse his desire? his desire cannot be atchiued without losse. For we see that lechery and gluttony breedeth pouerty, which is a very heauy burthen. But imagine it costeth nothing, as oftentimes it chaunceth among such as be rich, yet notwithstanding they feele euen what followes, namely losse of body and soule. Touching the sin of lechery, a man therein is like vnto a beast: for in his blind delight he is depriued of reason, and therefore the deed declareth it selfe to be damnable. This sinne bringeth her reward in this world, as dropsies, palsies, leprosies, gowts, burnings, botches, and French pore, which is the very worst, the commonest, the lothsomest, and the most infectious disease of all: besides that, banishment from all honest company, decay of strength, and losse of good name and fame. Do you account him a happy man which spends his daies in drunkennesse and lechery, hauing here so many heis. Abstinence or forbearance hath not warn them to take heed therof, though it be the only medecine. Now touching concupiscence of the eyes, wherby couetousnesse and desire of riches is vnderstood: First, though gold and siluer be but earth, what vexation hath the couetous man to atchiue it? He saileth ouer tempestuous seas, he climbeth ouer monstrous mountaines, he diggeth deepe into the bowels of the earth, he suffereth hunger, thirst, cold, heate, and a thousand mischieues. One is drowned, another killed, the third robbed, and he that hath obtayned his purpose, liueth in feare to lose it: the couetous man suspects euery body. It is not coffers full of coyne, that can make men happy. Our Sauiour tearmes it trash and thornes, because it prickes the heart and corrupteth both

body and soule. Saint Paul saith, He that wisheth wealth in this world, falleth into temptation. Is not Iudas an example, who in case of couetousnesse hanged himselfe? How to concupiscence of Pride. He that hath honour, authority, might, estimation and dignity in this world, thinketh he is happy, but such are loden with vnhappines: for what paines, labor, and vexation, indureth the ambitious man, before he can come to dignity, honor, and authority? And when he hath it withall these vexations, he is not sure how long he shall inioy it. We se oftentimes fortune turnes her wheele, & that the ambitious end their liues with infamy. Take an example of Priamus, king of Troy, who flourished in friends and riches, honour, might, kines and children: did not he and his offspring the greatest part of them die most miserably? as for the rest they became seruiters, and were at length killed in Troy. Crœsus king of the Lydians, as rich and mighty as he was, after he had raigned 15. yeares, he was banquished by king Cirus, lost his realme, was carried away captiue, and ledde all the rest of his life like a slaue.

Dionisius the cowardly king of Sicill, was hanted out of his realme, and became so poore, that he kept a Schole in Corinth, and by teaching little children he got his liuing very poorly God wot, and beggerly.

Mithridates king of Pontus, a rich and mighty Prince, he subdued xii. nations, wherein some say, all languages were spoken, yet he for all that, after he had wearied the world with warres, was forsaken of his owne people, parsoned by his owne sonne, and ouercome by subtilty: insomuch that he was glad to desire a Frenchman to kill him, who did so, and that was his end.

Valerianus the great Emperour of Rome, euen he that persecuted the Christians and did much mischiefe, was taken by his enemy the king of Persia, who against the law of armes, made him lie downe, whiles he rode on his backe, to leape on his horse.

Baiasetes the fourth king of the Turkes, was banquished by Tamerlane, a Tartarian, & king of Sithia, who kept him

in

in a cage like a beaſt, and with a golden chaine led him, like a ſpaniell, throughout all the armie: yea he was glad to ſéed vnder Tamerlanes table, like a dog. And therefore let this be a concluſion, that honor, authority and dignity is no inheritage: Moreouer, what labours, trauailes, berations, and perils doe Princes paſſe through, euen at the preſent, to maintaine themſelues in their eſtates? What wars and ſlaughters haue bén committed, partly to get, and partly to kéepe rule and regiment? Ambitious worldlings cannot play with their pleaſures, if they haue not firſt paſſed ſome of theſe berations. In youth men runne their race without regard of conſcience, but when age comes on, and nothing left for luſt: when white haires, a walking ſtaffe or crutch, a paire of ſpectacles, cotten put in their eares, when none of theſe things can helpe him, then muſt he endure the gnawing of conſcience, which Voluptuouſneſſe kept hidden a long time. Whatſoeuer is pleaſant to youth, the ſame is vnpleaſant to age. And what comfort may an old man conceiue, when he can thinke vpon no time of his youth, that was well ſpent and vertuouſly beſtowed. What diſcomfort is it when conſcience accuſes the olde man of his young yéeres wickedly waſted? But as the elect liue in hope, ſo doe the reprobate in diſpaire. He that followeth Voluptuouſnes, is Gods enemy. For S. Iames ſaith: He that loues the world hateth God. You may well thinke, that ſinne is hated of God, when he ſuffered his onely ſonne to die vpon the Alter of the Croſſe for this end, that ſinne ſhould not bée vnpuniſhed. And why was it, but becauſe the ſinnes of Adam encreaſed, as generations multiplied? The euill rich man that liued at his luſt, was tormented in hell, with fire and thirſt, in whom the wordes of our Sauiour Chriſt are verefied, ſaying: Woe vnto you that now laugh, for you ſhall lament and weepe. Woe to you ſelfiſh worldlings therefore, & you vaine voluptuous perſons, vaunt your ſelues happy in following your fleſhly appetites, when for ſuch pleaſures you ſhall ſuffer torments, not in this world, but in the world to come, you will ſing a new note.

But now to our Knight, whom wée left in the mire, and déepe ditch of sinne. I referre you to the Psalmes of Dauid, and chiefely to the 36. 68. 72. 143. and there you shall find the truth, that worldly Felicitie is no other thing, then vanitie, dreames, and méere abuses, and also that worldlings are accursed & vnhappy. Wherefore I beseech you in the name of our Lord and Sauiour Iesus Christ, to vse the goods of this world, as Pilgrims vse their lodgings, and such fare as they finde in their voyage, that is, not to set your hearts vpon them, nor so to loue them that nothing be left for the Lord. For as the Knight saw the Pallace of worldly Felicity sincke sodainely, with all her people, and pompe: euen so shall it happen vnto all Voluptuous worldlings, at the dreadfull day of iudgement, vnlesse they returne from their wicked wayes, forsake sinne, embrace a new life, and serue the Lord in holinesse and righteousnesse. Wherefore let vs bridle our affections, refraine our owne pleasures, repent with true sorrow of hart, attend, wait, and hope for the mercy of God, by the intercession of our Lord and sauiour Iesus Christ, that he may make vs happy possessours of true and euerlasting Felicity, to whom be all honour and glory world without end.

The end of the first part of the Voyage of the Wandring Knight.

THE

THE SECOND PART OF the Voyage of the Wandring KNIGHT.

GODS GRACE draweth the Knight out of the filth of Sinne, wherein hee ſtucke faſt.

CHAP. I.

Haue declared in the firſt part of my Voyage, how being gouerned by Folly in contemning Vertue and following Voluptuouſneſſe, I entred into the pallace of falſe Felicitie, there reſting my ſelfe for a certaine ſeaſon, and tranſgreſſing all the Commandements of God, in leading a diſſolute and worldly life, thinking that by liuing ſo, I might be happy, wheras indeed I was vnhappy. And why? becauſe that inſtead of Felicitie I found Vanity: For as I thought to recreate my ſelfe in hunting, I ſaw the Pallace of Voluptuouſneſſe ſincke, and come to vtter confuſion, and my ſelfe alſo plunged into the pit of ſinne, euen vp to the ſaddle. It is an eaſie matter for a man of himſelfe to fall into hell, but it is impoſſible for him to get out againe, vnleſſe by the helpe of Gods grace: I terme him to be in hell, who liues in continuall wickednes, committing ſinne with delight. For if hée die in that eſtate, hell is his reward, but in this life if hée repent, there is hope of Saluation: For by Gods grace he may be comforted and deliuered. Therefore man of himſelfe falleth into perdition, but without Gods

grace he cannot rise vp againe. God therefore seing his creature giuen to al vanity, led with ambition of worldly honor, and not ceasing his sinfull life, otentimes sends aduersity, diseases, dishonours, and confusion in the world, to make him humble, and to open the eyes of reason, which Voluptuousnesse had shut vp, whereby he may come to the knowledge of his sins, and confesse the same to God. All this is figured in the Gospell, where our Lord Iesus raised the widdowes child, which was carried out of the citie of Naim to be buried, he commanded the bearers to stay, and hauing touched the coffin of the corps, with a loude voyce he said, Yong man arise, and straight way the dead body rose vp and spake: Which done the Lord deliuered him to his sorrowfull mother. This mourning mother mistically representes the Church, lamenting for her dead children, to wit, wicked worldlings, and voluptuous Christians, which are worse then dead corses. The widdowes childe representeth soules dead in sin. The coffin representeth the naturall body, wherein lyeth the sinfull soule. The foure bearers carying the dead soule to hell, represent hope of long life, custome of sinning, delaying of repentance, and contempt of Gods word. Neuertheleſſe, when our Lord will rayse to life this dead soule, he commandeth the bearers to stay, afterwards toucheth the body, sending vpon sinners aduersity, diseases, and misfortunes: but all that sufficeth not, vnleſſe the Lord say vnto the soule, Soule, I say vnto thee, arise. Doe not we see otentimes people visited with afflictions, murmure against God, cursing him that afflicted them? These by impatiency being vnable to arise of themselues, is it not necessary that God say to the soule, Arise? There is no difference betweene his saying and doing: for what he saith he doth. And therefore if the Lord say once Arise to the soule, shee riseth, and then he deliuereth her to her mother the Church, which was sorrowfull for her sinnes. In like manner God to rayse me from my sinnes, sendeth aduersity, to the end I should acknowledge mine iniquitie, and with humilitie turne vnto him, which I cannot doe without his heauenly grace, much

leſſe

lesse atchiue true felicity and blessednesse, vnlesse thé helpe. Then was I warned by the scourges of God, that liuing worldling like, and following Voluptuousnesse, I was not happy but vnhappy, being full of filthynesse and infection, tumbling in the mire of all iniquity, from the which I could not withdraw my selfe, for that the eyes of reason were closed vp by Voluptuousnesse, which afterwards were open by Gods grace. To sée the pitious estate wherein I was, and the vnderstanding which Folly had darkned, made me the wofullest wretch in the world, neuertheless when I was whipped with aduersity, I perceiued my knowledge somewhat clèered and lightned, so that I found in conscience that I had not accustomed my selfe greatly to honest things: and when I saw the sequele, that there was no retiring of my selfe without Gods grace, I lifted mine eies to heauen and wringing my hands, all ashamed and confounded, I lamented with a loud voyce, and humbling my selfe before the face of my God, whom I had grieuously offended, I made my moane, saying.

O Lord God, father and maker of all things, I am not worthy to lift vp mine eyes towards thé, nor to aske pardon for thase infinit sins wherof I confesse my self guilty. Neuertheless O God of all goodnes, and father of mercy, I beséech thé not to punish mé in thy great rage, nor to condemne mé among the reprobates: I acknowledge my euill, and craue pardon for my misdeeds: my former life displeaseth me greatly, and my heart quaketh for feare of thy iudgements. O God forsake not thy creature which is a sinner, but ayde and assist me with thy heauenly grace, whereof if I may taste the vertue, I shall néede none other succour: O graunt this, for the glory of thy great name, and for the loue of thy déere sonne Jesus Christ, to whom with thé and the holy Ghost, be all honour and glory, for euer and euer, Amen.

As I was thus praying, with a willing minde, shedding teares, striking my breast, conceiuing sorrow for my sinnes, sodainly I saw a Lady descending downe from heauen, setting her selfe before me, fast by the bog where I stucke fast.

This

This Lady was of a meruailous maiestie, and wonderfull curteous, she appeared to me in a garment of white Satten, a cloake of blew damaske, imbrodered with gold. Her face shined like the Sun, so that I was amazed at so sodaine a vision, not knowing what shé was, yet I toke hart at grasse, supposing some help came from heauen, to draw me out of the bog wherein I lay. In the end, with all reuerence I made my petition vnto her, saying. O god and gracious Lady, whatsoeuer thou be, I most humbly beséech thé if thou canst, that it would please thé to help me out of this beastly bog of filthy infection. For nothing is nére me but venemous serpents and noysome vermine. In the name of God therefore I craue thy help. To the which my request she answered, O sole, thou séest now what reward Voluptuousnesse yéeldeth thé for following her. If thou hadst beléeued my daughter, thou hadst not bén in this misery.

Then I asked her, who was that daughter of hers, she answered, the Gentlewoman which admonished thé eleuen dayes past, to leaue Voluptuousnesse, and to follow her: whom because thou beléeuedst not, but neglectedst her counsell, thou lyest in this vnhappinesse. By this speach of hers, I knew she was Gods grace, and the mother of Vertue. Then fell I on my knées, and wéeping, thus I said: O déere Lady, my cursed councellor, Folly, drew me from thy daughter, and I most vnhappy wretch beléeued her: which déede of mine grieues me, and now I cry thé mercy, most humbly desiring thé of thy clemency, to deliuer me out of this filthy mire to follow thé. For although I deserue damnation for my misdéeds, yet thou being by nature mercifull, wilt spare me. Gods grace hearing this my lamentation, of her mercy stretched forth a golden rod, and commanded me to lay my hands vpon it, which when I did, I rose from my saddle, and so was out of the bog, where I left Temeritie my horse, and Folly my gouernesse, to fish for frogges. Thus you sée that Gods grace draweth vs from sinne, without any merit of ours: howbéeit not without an inward hart griefe, and sorrow for sinne, which is a speciall gift of Gods grace.

Gods

Gods grace sheweth hell vnto the Knight, with all the Voluptuous company he saw in the Palace of worldly Felicity.

Chap. II.

When I was out of the bog, humbly on my knées I gaue thanks to Gods grace, for her goodnesse, being assured that he to whom God doeth good, is not worthy thereof, if he be not thankefull. Then Gods grace marched before mée, saying that I should follow her, the which I did. For doubtlesse our frée-will guideth not Gods grace, but Gods grace guideth our frée-will. Then I followed her all to be dagled, vntill wée came where I had séene the Pallace of worldly Felicity in greatest glory, turned into a dépe dungeon of darkenesse, boyling with consuming fire, from whence came a vilde vapour and stinking smoake of burning brimstone, ouer the which wée must passe by a little long planke, whereat I was so afraid, that the haire of my head stood an end. Then with sorrow full sighes, I beséeched Gods grace to tell me what was the sight which we saw, (quoth shée) This is the place of thy voluptuous pallace, with all thy allies, amongst whom thou wast entertained. Marke well, if I had not béene thy helps, and shewed thée mercy, thou hadst béene plagued with them. Thinke with thy selfe, if the place be pleasant or no. Then séest how the Diuell handleth those that be here with torments. This is the great King Lucifer, whom thou supposedst to haue séene accompanied with so many nobles in the Pallace of counterfait felicity: these be they that frie in the furnace: héere is the reward of such as serue him.

Then wée saw a great bed of yron red hot, wherein lay a naked woman, whom a great Dragon imbraced, playing with his tayle betwéene her legs, with two vgly Serpents winding about her thighes, and eating her pinp members. This miserable woman lamenting, cryed alond with terrible noyse. This (quoth Gods grace) is the braue bed where-

in thou layest, and this woman is the Goddesse of Loue, which kept the company. Wouldest thou be glad now to serue her? To which I answered no. Then said (quoth she) this is the end of voluptuous liuers and wicked worldlings. Alke them now where are there pleasures & voluptuousnes. Alas Lady (quoth I) for feare I dare not. Then with a loud voyce she began, particularly asking the question, saying: O cursed outcasts of God, and wretched worldlings, where are now your faire chambers, hanged with silke tapestrie, your goodly Gardens, your Dogs of all sorts, your Birds, your Horses, your braue apparrell, your delicate Wines, your change of meates, your sweet waters, and seruants, Cokes and Butlers, your Ladies of loue, and such like? O vnhappy people, the change is great. Instead of your gluttony you suffer hunger, instead of your drunkennesse you suffer thirst, for your sweet smelling you suffer sower sauors: instead of your lecherous louers you are accompanied with tormenting diuels, and for your former pastimes you endure terrible punishments. When Gods grace had thus spoken, that cursed companie cryed alonde: Woe be to the houre that euer we were borne: the beaute iustice of God hath deseruedly punished vs.

This being past, Gods grace told me that we must ouer that way, notwithstanding the planke was narrow and long. Then I, though I were afraid, followed her, she going before me for my safety. But I had not gon three steps, but I saw Cerberus the dogge of hell with his three heads, yelping and gaping to deuoure me: at which sight all amazed, my feet slipt, and straight he had me by the heles to teare me. Then I cried to Gods grace for helpe, who looking backe, espied me in danger, and hearing me crie, Succour, Succour, she toke me vp, and in a moment deliuered me out of that dungeon. Then I remembred what Dauid said: Si dixissem motus est pes meus, misericordia tua Domine adiuuabat me. When I sayde, My feete slipped, thy mercy O Lord did helpe me vp. Now when Gods grace carried me in her armes, I feared my filthinesse would hurt her araye, but I found it contrary,

for

for her apparell was nothing ſpotted, and mine being foule became faire, which made me much to mernaile. Then ſayd Gods grace My ſonne, like as the Sunne ſhineth into the Diars die-fat, and yet returneth forth vnſpotted: euen ſo doe I without blotting my ſelfe, enter into thy ſinfull ſoule, and in a moment doe make it cleane.

Then ouer the high mountaines and ragged rockes away we walked, till we came to a croſſe way, where Vertue wiſhed me to follow her, whoſe layings when I called to minde, it made me weepe bitterly for my ſinnes and follies paſt. But when Gods grace, perceiued me to be weary, and noyed with the ſmels that I found in that lothſome lake, for pitty ſhee toke me in her armes, and at the laſt ſhee ſhewed me the ſchoole of Repentance, whether I muſt goe before I could enter into true Felicitie.

The Knight declareth how hee entred into the ſchoole of Repentance, and of his entertainement there.

Chap. III.

When we approached to the ſchoole of Repentance, which was built vpon a high hill, inuironed with a Moate, named Humilitie: Gods grace called, and out came Lady Repentance, in plaine apparell, hauing next her naked ſkin a ſmocke of haire-cloath, and vpon the ſame a gowne of ſackcloth girded together with a great leather girdle, a kercher of courſe canuiſe vpon her head. With her alſo came two waiting-maides, named Sorrow for ſinne, and Confeſsion of ſinnes, both apparrelled like their Lady: the firſt ſeemed very ſorrowfull and ſadde, and the ſecond was bashfull and ſhamefaſt, and hung downe her head. Then Gods grace ſpake to Repentance, and preſenting me vnto her, ſayd: Here is a Knight which I haue brought to thy ſchoole, that hee might forget the euill which he hath learned abroad, and to be inſtructed in the good which hee

neuer yet knew. And being receiued into the schoole of Repentance, I learned to liue well, and forgot all the euill which I was taught in times past. And whereas before, I learned to leape, daunce, eate, drinke, play, hunt whores, and to doe all villany and mischiefe: now I learned a new lesson, namely, to kneele, to fast, to pray, and to liue well, flat contrarie to all that I vsed in the Pallace of worldly felicity. Then Repentance said to Gods grace, that my hat full of feathers, and all things else about me must be put off and cast away. Then Repentance began to take off my topes, & first she hurled my hat of hautinesse into the dungeon, then off went my girdle of Intemperance, wherevnto was tyed my sword of Rebellion, which being broken in peces, with my coate of Vaineglory, my hosen of lewde delight, and my doublet of ill desires, all were throwne into the lake, and there remained onely with me my shirt of lasciuiousnesse, the which also she would haue pluckt ouer mine eares, but I intreated her earnestly not to leaue me naked. So I was for a while excused, but not altogether: for said Repentance, except thou cast off all the apparrell of the old man, thou canst not come to my Schoole. Then Repentance sayde vnto mée: Sonne, thou must enter in at this straight hole, whereout I came. But when I complained and saide, that it was vnpossible, because my head would not in, shée saide there was no other way or entraunce into her schoole. Then I called to minde what our Lord saide in the Gospell of Mathew. The way is straight which leadeth to euerlasting life, and very few walke that way.

Now as I stode wondring at the narrow hole, I saw an old Serpent enter in, who for lacke of rome left his skinne behinde him, and presently returned all renewed, and young. Whereat as I meruailed, Gods grace tolde me, saying: Thus thou must doe. For in entring the Schoole of Repentance, thou must leaue thy old skinne behinde thée, and afterwards thou shalt returne a new man. This is it which the Apostle speaketh of, saying: Put off the olde man, according to the first conuersation, corrupted with ill

thoughts,

thoughts, and put on the new man, which is to be created according to God, in iustice and holinesse of truth. The olde man is the affections of sinne, and the former euill life, which is left behinde in the Schoole of repentance, and the new man is the good life which is newly begun in holinesse and truth. As Gods grace was thus teaching me, I saw an olde Eagle, heauy-eyed & thick feathered, flattering aloft. This Eagle falling downe, dived three times into a faire fountaine thereabouts, and presently returned young and lustie: which miracle made mée meruaile more then that of the Serpent. Then said Gods grace, as the Eagle is returned from the fountaine of water young and lustie, so shalt thou after thou commest to Christ with sorrow for thy sinne, and confession of the same, which if thou doe, thou shalt receiue thy first innocency, which I gaue thée in thy Baptisme.

Then Gods grace entred into the Schoole of Repentance before me, saying, I will draw thée in, for it is none but I that sheweth sinners the way of Repentance. With that thée pluckt me in, and forthwith I became an enemy to sinne. Now therefore let no man glorifie himselfe, séeing it is Gods grace that goeth before mans will, and that by it man is made good. Then I entring in after, and being a little way in, the passage waxed wider, Gods grace plucking mée in by the head, and Repentance thrusting at my féete. So then in passing in at the narrow place, I left Lasciuiousnesse my shirt behinde mée, torne in péeces, which shee buried into the dungeon, and all my body was scratched. Thus doth Repentance prepare her scholler, for if any by mouth will confesse his former sins, not hauing inward sorrow and hart-griefe for offending God, and full purpose to amend his life, he is greatly deceiued. For thinking to haue Gods blessing, he shall be sure of cursing. But to my purpose, Repentance put on my naked body such apparrell as thée her selfe did weare, which when I saw I thought vpon the Apostles, not that I thought my selfe as good as they, but hoping to come by (Gods grace) to the place where they are, I was well content to doe as they did.

How true Repentance begins in vs, and how the Knights conscience accused him, what paines he had deserued.

Chap. IIII.

IT is true, that Repentance (as it ought) cannot be done without speciall grace from God. For the heart of sinfull men cannot change her disordinate life, nor turne from their offences, nor prepare themselues to God, without the singular operation of Gods grace. The Doctors dispute daily, whether true Repentance taketh her beginning at loue, or at feare. This question cannot be decided in few wordes: but to be short, I say it may begin at both. For true Repentance, being a worke of God, he may bring it as he list. But when it comes from loue, it is not ordinarie or common, but meruailous. Loke vpon the conuersion of Saint Paul, of Saint Mathew, and the theefe. But ordinarily GOD beginnes Repentance in vs by feare, as in the third booke of the Kings, when he commanded Elias to come out of his cane to remayne in the Mount before the Lord, and a mightie strong winde passed by, and rent the high hilles and ragged Rockes before the Lord, but the Lord was not in the winde: After that came an Earthquake, but the Lord was not in the Earthquake: After that came a fire, but the Lord was not in the fire: After that came a soft winde, wherein the Lord was. In such sort, God sends to sinners, a winde of terrour, to breake the mightie mountaine of pride, and the heart more hard then the Rocke, after that comes the troubling of the soule, after that comes the conscience, grudging the heart of the sinner, and accusing him of his euill life: but yet the Lord is not there with his quickening grace. Neuerthelesse, these be fore-runners to prepare the way of the Lord. For when the peruerse will of man is mortified by seruile feare, and led almost to hell, after comes the sweet sound of Gods grace, which reuiueth the soule, saying: Lazarus, come forth. This

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is the voyce that giueth consolation, at the hearing whereof we may be bould to depart in peace, with assurance of remission of our sinnes. But it semes that Repentance began first (in the Knight) at loue, and that miraculously: for he being in the filth of sinne, sodainely by Gods prouidence, confessed his folly, and loathed his lewd life, he required help and succour at Gods grace, who presently assisted him, and brought him out of the sinke of sinne. But this manner of conuersion is not ordinarily vsed.

There are indeede certaine forerunners to the iustifieng of sinners, which prepare the way to Gods reuiuing or quickening grace, and offereth vnto God a renued spirit, and a pure and vpright heart, which manner of conuersion, godly people onely doe vse. And hereof meaneth the Knight to speake, purposing also to shew how it digresseth from Gods grace. When Repentance had thus apparelled me with haire and sackcloth, I was set vpon a stole, and then Gods grace appeared vnto me with two women and one man, which was a Preacher. Now one of the women held in her right hand a sharp pricking yron rod (called the gnawing of the conscience) in her left hand she had a red booke, whereat I was afraid. For as she beheld me, me thought she threatned me. The other woman was courteous, milde, & gentle, holding in her right hand a booke of Gold couered with pearles, and she was called Remembrance. Gods grace placed Conscience on my left hand, & Remembrance on my right hand, the Preacher, Repentance, and her Damzells about me, and then commanded Conscience to open the red booke, which when I perceiued and saw the words written with bloud, declaring all my offences, with torments vnto them belonging, for my following of Folly, I was amazed and became speachlesse. Then Conscience with her yron rod touched me, pricked me, yea, pearced my heart, and cryed aloude vnto me saying: Behold thou wretch, view this booke, and thou shalt see how thou hast liued, euen against God, and contrarie to right and reason.

Thou hast beene proud, arrogant, ambitious, spiteful at

others

others prosperity, a prolonger of time, wrathful, a backbiter, iniurious, traiterous, hatefull, couetous of golde more then of God, gluttonous, wanton, shameles, a stewes hunter, giuen to all vices, and hast transgressed all the commandements of God, leading a loathsome life, denying God, swearing and blaspheming his name, an haynous offender, a false witnes bearer, a lyar, a desirer of other mens goods, disobedient to parents, cursing them and wishing their death. Furthermore, thou hadst neither faith nor hope in God, but rather in the force, riches, honour, and friendship, of thy kindred with their authorite. I cannot reckon vp the rest of thy sinnes, for they are vncountable. Very little care hast thou had of Christs merits, or of thy owne soules health, but alwaies yelding to Voluptuousnesse, filthinesse and iniquitie. When Conscience had thus accused me, sorrow for sin fell bitterly a weeping, and oftentimes stroke her breast. Then Conscience shewed me what torments I had deserued for following voluptuous affections, and for louing them better then God. Thou oughtest said she to burne in hell fire that neuer quencheth, and to be nipped with torments both of bodie and soule for euermore. Thy laughing shall be turned to weeping, thy ioy to sorrow, thy songs to cries: yea, what paines can be named, but thou art like perpetually to suffer them, without hope of redemption: For this is the due reward of worldly Felicitie, and following Folly. Bethinke thee now, and tell me if it be in thy power to rid thee from these grieuances: Hearing my conscience thus speake, me thought I saw hell open to swallow me vp, & with sorrowfull sadnesse I fell to the ground, before Gods grace speachlesse: but she had compassion on me, and bad me rise, the which I did, though halfe in dispaire, and to recomfort me, she opened the booke which Remembrance held in her hand.

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By the commaundement of Gods grace, Remembrance read to me the goodneſſe of God, with his promiſes made to repentant ſinners.

Chap. V.

After Remembrance had opened her booke: I perceiued the letters were golde & azure, containing the great goodnes and infinit mercy of God to repentant ſinners, with faire promiſes annexed thereunto. Then at commandement of Gods grace Remembrance read out of that booke vnto me in this manner. Saint Paul writing to the Romanes ſaith: Where ſinne hath abounded, grace hath more abounded. He that miſtrusteth the mercie of God, miſtrusteth God to be merciſull, and in ſo doing he doth God great iniurie. For he denieth God to be Loue, and Power, wherein conſiſteth all the hope of poore ſinners. For of his great loue, he ſent his onely ſon to take mans nature vpon him in this world, that in the ſame he might ſuffer death vpon the Croſſe, for the remiſſion of ſinnes. Conſequently he promiſed for the loue of his ſonne, remiſſion and pardon of all poore ſinners, ſo often as they required in faith, with an heauie and ſorowfull heart. Now God is as true of his promiſes, as he is of power able to performe them. And as he is of power, ſo will he doo whatſoeuer pleaſeth him. God will pardon ſinners their ſins, who then can let him from doing it? To whom God pleaſeth or hath promiſed to pardon their ſinnes, he forgiueth. The truth hereof is written in plaine wordes, and ſhewed by examples in many places of the holy ſcripture, as well in the old teſtament as the new. Firſt Eſay ſaith: It is I my ſelfe, It is I my ſelfe, that doth blot out thine iniquities, for mine owne loues ſake, and I will not beare thy ſins in remembrance. For the loue of me (ſaith he) & not for the loue of thee: meaning my goodneſſe and mercie, and not for the loue of thy merits. As if he ſaid to all ſinners in this ſort. If thou

thinkest that I pardon thy sins for thy merits sake, thou art deceived, and walkest well in dispaire: no, no, but for my mercy and infinit goodnes I remit and forgine. Thou hast no cause to dispaire, for the least part of my mercie exceedeth all thy sinnes. In another place he saith by that same Prophet: Turne your selues vnto me all the earth, and you shall be saued, for I am God, and there is none other besides me. What is the meaning of these words, I am God, any thing els, but that God is good and mercifull? If it be impossible but he should be God, it is impossible but he should be good and mercifull.

The same Prophet speaketh vnto every one of vs, saying: Let the Iniust leaue his wayes, and the vniust man his thoughts, let them turne to the Lord, and he will haue pittie vpon him, for he is readie to forgiue. By his prophet Ieremy he saith to the people of Israel, that he was wroth for their Idolatrie and many other sins, neuertheless hee said, turne Israel thou Rebell, vnto me thy Lord, and I will not turne my face from thee, or as the Hebrew Text saith, I will not lay mine ire vpon thee, for I am (saith the Lord) holy and gentle, and kepe not mine anger for euer. By the Prophet Ezechiel he saith. If the euill man repent him of his sinnes, and kepe my commandements, doing righteously, he shall liue and not die, neither will I haue his former offences any more in remembrance Do you thinke (saith the Lord) that I delight in the death of a sinner, nay rather that hee should turne from his wickednesse and liue. Repent you then and you shall liue. The Prophet Dauid said. That from morning till night Israel hoped in the Lord: what doth this signifie, but that the faithfull from their nativitie and birth, vntill their very death, haue hope in the Lord?

There is mercie in the Lord, and great redemption attendeth vpon him. In Ioel it is written. Turne your selues vnto the Lord, with all your heart, in fasting, praying, weeping, sorrow, tearing your hearts and not your garments, so shall you be turned vnto the Lord your God, for he is full of clemencie, mercie and grace, slow to ire, and ready to forgiue:

giue: or (as the Hebrew text saith) such a one as repents him of euill, that is to say, is loath to execute the punishment vpon sinners, which he hath denounced and threatned. Micheas the Prophet saith. What God is there like vnto thee, which takest away iniquities and forgiuest sinnes, for the rest of thine heritage sake? He keepeth not his ire for euer, but of his compassion and mercy will haue pittie vpon vs. He will put out our iniquities, and throw all our sinnes into the bottome of the sea. What sinner is there that hearing these wordes, hath so heauie a hart as to dispaire, seing that God is more readie to forgiue, then the sinner is to aske forgiuenesse?

Now let vs come to the new Testament, to try if there be not testimonies to the same effect. The sonne of God, which is the infallible truth, spake thus to Nicodemus: God so loued the world, that he gaue his onely begotten son me, to the end that whosoeuer beleeueth in him should be saued and not perish, but haue euerlasting life. God sent not his sonne into the world to condemne the world, but to the end the world should be saued by him. To the Scribes and Pharisies which murmured because he did eate and drinke among Publicanes and sinners, Christ said: Those that be whole needs not the Phisition, but such as be sicke. Againe, I came not (saith the Lord) to call the iust, but sinners to repentance. Not as a Iudge, but as a Phisition: for such as languish in their sinnes came I into the world, not that they should remaine sinners, but to turne them from their sinnes, that being penitent, they might be made righteous: Likewise he tolde the Pharisies, that the Angels in heauen doe more reioyce in one penitent sinner, then in 99. iust persons, which needes no repentance. God (saith Saint Paul) spared not his onely sonne for vs, but that he should rather die, then we be vnpardoned.

If God spared not his onely son to die for sinners, what thing is more precious vnto him, that he should refuse to giue them? And therefore the same Apostle speaking of Iesus Christ, saith thus, we haue not an high priest which cannot haue compassion of our infirmities, but such a one as in

all points was tempted as well as we, sin excepted. Let vs go then boldly to the seat of grace, that we may obtaine mercie and find grace in time conuenient. If I should rehearse all the places of the scripture to this effect, the time would faile me. Thus we see then none hath cause to distrust the goodnesse of God, or to dispaire of the greatnes of his sins, seing that God hath made so many faire promises to pardon the penitent sinner: there be many examples in the old & new testament of the performance of Gods promises: as namely to Dauid, who committed both adultery and murther, he, euen he, by sorrowing for his offences, and crying Peccaui, obtayned mercy and pardon of all his wickednesse.

Manasses the sonne of Ezechias, restored the false worship of God, which his father had defaced, and of an euill zeale to infidelity, he himselfe offered vp his owne children in fire for sacrifice. He persecuted the Prophets, and slew innumerable innocents: amongst all which, he caused the Prophet Esay to be sawne in peces. In the end he was taken by his enemies, and led captiue to Babylon: but when he was in his extreamity, he acknowledged his offence, and asked forgiuenes of God, by whom he was receiued to fauour, and restored to his kingdome againe. The people of Niniue, whom God threatned by the prophet Ionas, vtterly to destroy, for the multitude of their sins, they repented and prayed, and so God forgaue them. The Samaritane also and the Cananit, notwithstanding their horrible sins, when they asked God mercy, he forgaue them. Mathew, Zacheus, & diuers other publicans, vpon their repentance were receiued into fauour. Peter that denied his maister thrée times, and gaue himselfe to the diuell if he knew him, when he wept bitterly for his sins, he was receiued into mercy. The thefe also vpon the crosse, being at point of death, euen this fellow, who liued vpon nothing but robbery & man-slaughter all his life time, acknowledged his hainous sins, asked pardon, and God forgaue him: yea, he obtained more then he required: for Christ said vnto him, This day thou shalt be with me in Paradise. This is Gods property, euen to giue of his liberality more then men doe or can

can aske. Saint Paul was a blasphemer and a persecuter of Gods church, and yet he received mercy. God hath set downe such persons as examples for sinners, to the end they should not doubt of his mercy: and to teach them that he doth not pardon offences for the merits of the sinners, which are starke nought, euen when they are best, but for his mercies sake, which is aboue al his workes. For so to imagine of mens merits is destruction: if any thing be ascribed vnto merits, then for the merits of his son Iesus Christ, and for his bitter passion sake, let this be the conclusion, that albeit the sinner hath committed as many sins as there be drops of water in the sea, or sands on the sea shore, yet he hath no cause to dispaire, for though they be neuer so monstrous and manifold, yet the mercy of God doth infinitely excede them. For his mercy consomes them sooner, then the fire doth burne vp the drie toe. When I heard Lady Remembrance reade these wordes, I toke hart at grasse, and recited a place written in the Psalmes of Dauid, According to the multitude of the griefe and sorrowes of my heart, thy consolations haue refreshed my soule. And then falling on my knées, holding vp my hands, with sorrowfull countenance and confidence of heart, resting wholy vpon the mercies and promises of God, and the merits of our Lord and sauiour Iesus Christ, I most humbly desired pardon for my sins, at the hands of Gods grace. Vpon which vnfained confession of mine offences, and hart-griefe, handmaids of perfect Repentance, and forerunners to the purpose, I receiued by the meanes of Gods grace, the benefit of the death and passion of our Lord and sauiour Iesus Christ, to whom with the father and the holy Ghost be all honor and glory for euer and euer, Amen.

A Sermon which Vnderstanding the good Hermit made vnto the Knight, vpon the history of Mary Magdalen.

CHAP. VI.

IN the name of the father, and of the son, and of the holy Ghost, Amen. The great goodnesse and vnspeakeable mercy which hath bin shed in all ages and times, of our Lord and saviour Jesus Christ towards all poore sinners, are in many places of the Gospell made manifest, and clerly notified: but chiefly in the 7. of Luke. Wherein mention is made of a sinfull woman, lewd of life, and of ill name, contemned, dispised, & abhorred of men, whom sweet Jesus did not onely receive to favour, but also by inward and secret inspiration, drew her to Repentance, how and in what sort, heare and understand. The Gospell saith that there was a Pharisie, furnished with false faith, and nulled with a vaine opinion of holinesse: he was a great Doctor of the law, & a renowned Justiciarie, howbeit weake in faith, and yet very high minded. When our Saviour had one day preached and instructed the people, by his devine and holy doctrine, exhorting poore sinners to turne to God by Repentance, and uttering many parables and similitudes, as the prodigall childe, the lost sheepe, and such like, whereby he doth declare and signifie, that he is inclined to compassion, ready to have mercy, and to receive into favour all repentant sinners: the proud Pharisie prayed him to come into his house and to dine with him. The good Lord which had taken upon him mans nature, and was borne for the salvation of all denyed not this proud fellows request, neither refused to enter into his house, although he was ambitious, but downe at the table sat the son of God, made man for the salvation of men. He was conversant among men, he did eate and drinke with men, he offered himselfe a helper to every one, shewing unto all his goodnesse, without exception of any. Now he being set at the table, there came

came one vnto him in shape like a woman, but in courage a man, who by the vyce of the whole Cittie, was counted a great sinner, and very ill reported of the world, & such a one indeede as euery body mocked and pointed at with their fingers. But yet in the sight of God she was in great honor, not because she was an hainous sinner, but because she was predestinated and elected of God from the beginning to raigne with him in his heauenly kingdome.

This woman hearing by report the renowne of our redeemer, & that he shewed himselfe sweet and bountifull to all sinners, defending them against the malicious slaunders and mockes of the proud and arrogant Pharisies, and promising to euery one that beleeued in him, the kingdome of heauen: this woman was inspired both outwardly & inwardly by our Lord and saviour Jesus Christ, to see and heare him preach. Then did she by outward speach perceiue, how she was inwardly affected and moued in minde, and seeing her soule sore sicke and diseased, her heart full of iniquity and sinne, her conscience defiled with all kinde of vice, her selfe frustrate and voyde of al hope of health, and deuising how to recouer this malady, addressed her selfe to seeke him who is the onely Surgion of all sicke soules, she sought for grace at the Well of mercy, and though she was a shamefull sinner, yet was she receiued of him, which came into the world to saue sinners. She came not pompeously arayed, nor yet came with a traine, she came alone, and not empty handed: for she brought with her a boxe full of most precious ointment, of a sweet smell, representing the Faith, Hope, and Charity, lodged in her heart.

What could this be but the sweet smell of vertue? For what represents the boxe of Alabaster stone, but holy faith, founded vpon the true corner stone, Jesus Christ, wherein is conserued all vertues and without which it is impossible to please God? Came she alone, being accompanied with Faith, Hope, and Charity, Humility, and Repentance? She entred the house vncalled, where was her phisition, and putting apart all shame, which might hinder her, together with the

mockes

mocks of the proude Pharisies, which sat at the table, she craued comfort and health for her sicke soule, acknowledging her griefe, and that being certaine he to whom she came, had power to help her. Vnto this petition she could not haue come without faith, she was not so bold and hardy as to looke Iesus in the face, but fell at his feet vpon her knées, lamentably weeping, and with the flood of her teares washing his feet, and wiping and drying them with her hairie locks. Then she kissed them, and with her precious ointment she annointed them.

All this while her voyce was not heard, but her heart spake vnto the true sonne of God, saying: I haue no néede to declare with my tongue my inward griefes, or to expresse the cause of my comming hither, séeing thou knowest the secrets of the heart. Vnto thée I come, O Christ, for remission of my sinnes, offering to thée my sorrowfull heart for sacrifice. Surely this womans working well weighed, giueth euidence that she was right hartely sorry for her offences. For her Christall eyes and her faire face which was wont to be painted with costly colours, for the adorning of her beauty, to allure licentious louers, and to like voluptuous worldlings, is now turned into teares. Her body which afore time was giuen to delights, is now afflicted with fasting: her laughing, is turned into weeping: & as her first life was wholy bent to please the world, so now it is more vehemently and earnestly disposed to please God.

With her faire flaxen haire, which she was wont to kéepe daintely, she hath dryed our Sauiours féete: her swéet lips, wherewith she vsed to kisse her louers, hath kissed his féete, her odoriferous ointment wherewith she beautified her face in wantonnesse, hath annointed our Sauiours féete. Now all this was a sure signe of Faith, Hope, and Charity, and thus you sée how we ought to repent. Surely we should doe according to Saint Paules doctrine, that euery member which hath consented to commit iniquity, should be offered vnto the Lord, as instruments of righteousnesse, to receiue sanctification. As for example, to make the matter more manifest.

Hast thou bẽn a drunkard? Become now sober. Hast thou bẽn a glutton? Now fast. Hast thou bẽn proud? Be now humble. Hast thou bẽn couetous? Now giue almes. Hast thou bẽn wrathfull? be now gentle. Hast thou bẽn enuious? Be now charitable. Hast thou bẽne traiterous? Be now faithfull. Hast thou bẽn lecherous? Be now chast. Hast thou bẽne blaspemous? Be now fearefull to speake any thing but truth. And so consequently to euery vile vice, lay a meete medecine, which may serue for thy sickenesse, and expell the poison of sinne.

But now let vs se what may be thought and iudged of this Pharisie, who so saucely besought our Lord and sauiour to come into his house. Surely he semed, as he was, a vaine glorious Hipocrite. For when he saw the wofull woman laine at the fete of our Sauiour, with her teares washing them, with her haire wiping them, with her mouth kissing them, and with her precious oyntment annointing them, he blamed not onely her in his heart, but also our Lord for suffering her. Then the Lord toke the sicke woman, healed her of her sicknes in the presence of this proud Pharisie, and withheld phisicke from him, whose heart was wounded to the death with the dart of vaineglory: then he shewed himselfe frantick, and as one that had lost his vnderstanding, not knowing his griefe, nor what medecine would doe him good. But what said he in his foolish heart: If this man (quoth he) were a Prophet, he would quickly know what woman this is that touched him: for she is a great sinner.

This Pharisie is of the race of the vaineglorious, of whom the prophet Esay speaketh in their person saying? Come not neare me, for I am cleane: or as another translation saith, Get thée hence and meddle not with me, for I am holier then thou. Euen so surelie it is not vnlike if the woman had come nére the pharisie, he would haue vsed these words, and haue said: Stand backe and touch me not, for I am holy, but thou art knowne for an hainous sinner. Certainely, true righteousnesse and holinesse hath compassion vpon poore sinners, whereas on the contrary, false righteousnesse and hipocrisie

hath them in hatred and disdaine. But let vs listen with what sentence this fond Pharisie was convicted and reproued by our Sauiour, to be worse then this sinnefull woman. The Lord then to shew that he was not onely a Prophet, but also the Lord and God of Prophets, answered the thought of the proud Pharisie, saying: Simon, I haue somewhat to tell thee. Then said he, Speake on Master.

A creditor (quoth the Lord) had two debters, whereof the one ought him 500. pence, the other but 50. now they both hauing nothing to pay, the creditor forgiues them the debt. Now tell me which of those debters loueth the creditour most? Simon said, I thinke he to whom most was forgiuen. Jesus answered. Thou hast rightly spoken.

Our Lord in propounding this question, desired also to heale this Pharisie. For if he had denied it, Jesus would haue eaten none of his meat: These two debters were Simon and the sinfull woman. The sinfull woman not onely by the iudgement of the standers by, but also by her owne confession, acknowledged her selfe more indebted then Simon, and Simon lesse indebted then she, because he thought himselfe righteous in respect of her. The creditor is our Lord God, who lends and giues vs his gifts, both temporall and spirituall, to interest, dil burling to one fiue talents, to another two, and to another one. Now then is signified by the iudgement of Simon, that the woman was most in debt to God, vnto whom he forgaue most. And because she loued God better then Simon did, she deserued againe of him to better beloued, in that she did more good seruice to God, then Simon did, notwithstanding his meate.

Wherefore the Lord valued the loue and good will of this woman, and preferred it before Simon, reprehending him of his arrogancy, and saying: Dost thou see this woman whom thou iudgest more indebt then thy selfe? I entred into thy house, and thou hast not giuen me water to wash my feet, but she hath washed them with teares, and wipt them with her haire, though water was easier to be found then teares. Thou hast not kist my mouth, but she hath kist my feete.

Thou

Thou hast not annoynted my head with common Oyle, but she hath annointed my feete with fine ointment.

So that by these signes thou seest that she loues me better then thou doest. Therefore I tell thee, that many sinnes are forgiuen her, because she loued much. For to him is least forgiuen, that hath least loued.

The Lord said this to beate downe the proud opinion of the fond Pharisie, not that he was but little forgiuen, but because Simon might know that he thought so. For truely, who so committeth most sins, he is most indebted to God: so likewise is he that hath least offended. To conclude, both the lesse and the great stand in neede of Gods grace, vnto whom they cannot come of their owne strength and vertue. As the greatest sinner referreth to God the remission of his sinnes: euen so ought the iustest man to doe also. For there is no sin which one man committeth, but another would commit the like, if God who made man without sinne, did not kéepe him from sinne, as witnesseth Saint Austin. But perchaunce one will say, I haue not committed adultery as this man hath. To whom I answere. Thou hast not had such occasion ministred as he hath had: and he hath not had the grace to anoyde it as thou hast had. It was Gods doing, and no will of thine, if thou hadst had no occasion nor conuenient time, nor fit opportunity to fall into that sinne. Suppose thou hast had occasion offered, with opportunities and all things fit, and yet hast refrayned: Well, it is God then that guided and gouerned thée, that thou shouldest not doe it. Acknowledge then the grace of God, as thou art bound, because thou hast not committed such a sinne. For as he who hath committed most sinnes, is most indebted to God: euen so is hée who neuer sinned, Gods debter. For were not the grace of God his guide, he would doe enough. Now to our purpose. After the Lord had conuinced the Pharisie of his proude opinion, to comfort the sorrowful woman lying at his feete, he saide thus: Woman thy sinnes are forgiuen thée. O ioyfull voyce, O happy Woman, that art worthy to heare the sonne of God speake to thée, & forgiue

hes thy sinnes. But these comfortable wordes of the Lord greatly offended the proud Pharisies at the feast, who turned them to blasphemy, saying: What fellow is this, that also forgiveth sinnes? It is apparent enough that he is a blasphemer: for to pardon and forgive sinnes belongeth onely to God.

No doubt our Lord Jesus Christ was taken to be a verie poore man, of him that requested him to dinner, and to those which were at the table. It was knowne that man could not forgive sinnes, but they beleeved not that Jesus Christ was God, and therefore say they: What fellow is this, that forgiveth sinnes? These feasters were sicke of a deadly disease, which they neither knew, nor yet the remedy to heale and doe them good. Is it not a madnesse that such as are sicke should fall a laughing at them that are sound and in good health? So did the Pharisies laugh at Jesus Christ and the woman, who were not sicke: as if she were sicke, she acknowledged her sicknesse, and sought help of the Phisition. It is most true that man cannot forgive sinnes, but this woman which beleeved that Christ could forgive sinnes, beleeved also that he was God, and therefore able to forgive sinnes.

But why did not our Saviour Christ answere these murmuring Pharisies, and say: I am the Sonne of God, when they asked the question, saying: What fellow is this that forgiveth sinnes? No, he let them murmure, and turned himselfe towards the woman, and said: Thy faith hath saved thee, depart in peace. Though she heard him say unto the Pharisies, these men murmure and esteeme me as it pleaseth them, nevertheless be thou assured that thy faith hath saved thee, and therefore depart in peace, and injoy full rest and tranquility of conscience, justified by a lively Faith, and fulfilled with love. Let all sicke soules that are laden with sinnes, if they will be healed, let them (I say) come in faith and assured hope to the true Phisition of soules, which is Jesus Christ, let them confesse their offences with sorrow and weeping, let them wipe the feete of our Lord with their haire, and they shall be refreshed, made whole, and recover

their

their health. Let your superfluous riches be giuen among the poore, and not spent in feasting, and pompous apparell. And after that the sinner with loue and liberalitie hath thought vpon the poore, helping them in their néede, as well with good counsell, as with almes déeds, and liuing as the rule of Gods word requireth, he shall receiue peace and quietnesse of conscience, and be reconciled to God the father, for the merits of his déere sonne Iesus Christ, to whom be all honour and glory, for euer and euer. Amen.

The Knight hauing heard the Sermon, receiued the holy Communion & dinner ended, mounted into a Chariot & was (by Gods grace) carried to the Pallace of Vertue.

CHAP. VII.

GReat was the comfort I toke by the Sermon of the good Hermit, wherefore I was desirous to know his name, the which I asked Lady Memory, who tolde me that it was good Vnderstanding. Then I receiued the holy Communion, which being ended, and thanks giuen to God, I meant to salute & gratifie him. But before we went to receiue the holy Sacrament of the body and blood of our Lord, and sauiour Iesus Christ, I remembred the great loue of our Lord, which humbly toke vpon him our fraple and weake nature, for our sakes became accursed, and suffered most bitter death vpon the Crosse, to deliuer vs out of the bondage of sinne, hell, and eternal death, and to bring vs to euerlasting life. I remembred also that loue which he shewed vnto me in drawing me out of the sinke of sinne, wherein I was plunged ouer head and eares: so that I was not onely drawne from my vnspeakable sins, but also made a communicant of the misterie of his diuine maiestie, by faith. And to the end it might please him to giue me grace to receiue it a right, I prayed vnto him on this wise.

O Swéet Jesus, and loving Redéemer: I yéelde thée thankes for thy vnspeakable loue, by which thou hast purged me from the filth of sin, and pluckt me by thy grace out of the darke dungeon of death. Behoilde, I reconcile my selfe vnto thée, most heartily beséeching thée that thou wouldest vouchsafe (amongst the great number of thy benefits) of thy great liberality, to giue me grace to be a faithfull partaker of thy precious body and blood, represented vnto me vnder the visible forme of bread and wine. O immortall King, I am not worthy; I confesse, of so great a benefit: yet I beséech thée, as thou dost make the vnworthy worthy, and the sinners iust, so make me worthy to receiue this holy, blessed and heauenly Sacrament, to my soules health. Féed my soule, O Lord, with thy spirituall body, and let thy blood reuiue and quicken my spirit. O make me (by thy grace daily increasing in me) a member of thy mysticall body, that I may be included within the couenant and blessing which thou madest with thy Saints and Apostles in thy last Supper: communicating vnto them the holy Sacrament of thy body and blood: and consequently that I may be of the number of them, which according to the vow and promise made in Baptisme, doe liue in faith, and by thy grace are receiued into the companie of Saints. Amen.

This prayer being ended, with all reuerence and deuotion I receiued the holy sacrament, and that being ended, we went from the Chappell into a great hall, where I met the good Hermit Vnderstanding, whom when I had saluted, and he me, I thanked him for his good Sermon. Then as we were talking, Gods grace said vnto me, Sir Knight, I giue thée for thy gouernour this good Hermit Vnderstanding, beléeue his counsel, and doe what he commands thée. Then I remembred my olde gouernesse Folly, whom I left in the bogge amongst Serpents and Toads So I was very glad of my gouernour, and gaue thanks to Gods grace: who from the table gaue me drugs to eate, and repeated vnto me a place, written in the 80. Psalme of Dauid, Open thy mouth wide, and I will fill it.

Then

Then hauing ſwallowed that which ſhe gaue me, I forgat the world, and made no reckoning of any thing therein. For all my deſire was in haſt to ſée the Pallace of true Felicity. I deſired death to be with Chriſt in heauen. Dinner being done, the gates of Repentance were opened, which were narrow: contrariwiſe, as it appeareth in the firſt booke, that the entraunce into the Pallace of Voluptuouſneſſe was wide, large and great, but the end thereof was deſperation and deſtruction: as on the other ſide, the entering into the Pallace of Repentance, is ſtraight and narrow, but the end thereof is eternall life. For Repentance (as Saint Paul ſaith) leadeth the repentant to everlaſting ſaluation. When the gates were open, I mounted vp into a Chariot of Iuory, hauing golden wheéles, and two white horſes with wings drawing the ſame. Gods grace gat vp firſt, and with her hand helped me vp, then followed the good Hermit Vnderſtanding, then Memorie, Conſcience, and Repentance, but Gods grace gouerned all, who touching the horſes with her rod, they mounted vp ouer the Mountaines which are aboue the earth. So we paſſed through the region of the aire, where inhabiteth all the wicked ſpirits, which watcheth to annoy ſuch as would mount vp to heauen.

And though I was greatly agaſt hereat, yet my truſt was in Gods grace, vnder whoſe wings I hid my ſelfe. I truſted not in my Conſcience, although it was at peace not to Repentance, nor to Vnderſtanding, but to Gods grace onely, who ſafely ſhrowded me vnder her wings, as the Henne doth her Chickins, againſt the comming of the Kight. Then ſhe commanded the wicked enemies to get them hence, and they forthwith fled away, crying alonde: Now haue we loſt our Knight: loe he is mounted vp to the Pallace of Vertue, in deſpight of vs all: Now is he eſcaped vnder the wings of Gods grace. Being paſt this brunt, I hartily thanked Gods grace of her goodneſſe, and on the ſodaine I ſaw vpon the top of a mountaine a goodly Pallace. Now for that loue ingendreth familiarity, & familiarity breéds boldneſſe, I aſked Gods grace, what place it was: and ſhe told me it

was

was the Pallace of Vertue. It was so high that it reached euen to Heauen, and about it were seauen faire Towers of Alabaster. In the first dwelt Faith, in the second Hope, in the third Charitie, in the fourth Wisedome, in the fift Iustice, in the first Fortitude, and in the seauenth Temperance.

In the first Tower, Gods grace shewed me Faith, which waited for our comming, neere vnto whom I might perceiue the Pallace of true Felicity. With that I desired Lady Memory to put me in minde in the morning of seeing that gallant Citie. Whiles we talked thus our Chariot arrined at the Court, where Lady Vertue with her Daughters, Faith, Hope, Charitie, Wisedome, Iustice, and Temperance dwelt. At the first sight I knew it was the same Lady Vertue, which afore time had so well admonished me, to whom I gaue no eare. Then reuerently vpon my knees, lamenting, I cryed her mercie for contemning her counsell, and following Voluptuousnesse. Wherewith she made me arise, and in token that she toke in good part my recantation, she sweetly kissed me, and bad me welcome. So with great ioy, accompanied with Gods grace, true Vnderstanding, quiet Conscience, and vnfained Repentance, I entred into the Pallace of Lady Vertue.

Thus much for the second part of the wandring Knights voyage.

THE

THE THIRD PART of the Voyage of the VVandring KNIGHT.

The Knight declareth the great good, the solace, and the pleasure, which he found in the Pallace of Lady Vertue.

CHAP. I.

IF I had a thousand tongues to tell the truth of all the good and pleasures, which I found in the Pallace of Vertue: and if I liue a thousand yéers to report this matter, all were too little, in euery point to decipher it: for it consisteth not in Angelicall knowledge, much lesse in mans wit, wholy to comprehend so notable a mistery, none knowes it but he who hath proued it. You may be sure that there are not, as in the Pallace of worldly pleasure, chambers hanged about with silke tapestrie, and euery corner sumptuously and superfluously adorned. No, no: but there were histories of the old and new Testament, to view and marke. I found not there cofers full of gold and siluer, cupboords of plate, presses of silkes, all manner of Mercerie ware, neither dainty dishes, delicate drinkes, bawdy songs, wanton Musicke, the Lady of loue, her son Cupid, nor any thing that worldlings imbrace, but I found a thing far surpassing all that is in the world.

This good, this ioyfull, this comfortable, this vnspeakable, this incomprehensible thing, cannot be named worthelie enough: but of good and bad he is called God, euen he, who is the onely soueraigne good aboue all things, reasonable, and vnreasonable. Peraduenture you will say this is strange newes, that you sir Knight should sée God, in the Pallace of

Vertue. How is it straunge? seing he is every where, not onely in heauen, but also in earth, and in hell. Truely I confesse that God is every where, but I denie him to dwel every where, and yet I know that by his power and inuisible presence he is every where, though not every where by the fulnesse of his greatnesse, and his gifts: it followes then that he dwelleth every where, I pray you what profiteth it the damned, that he is in hell, by his power, iustice, and vengeance? Truely by such presence of God, they haue no ioy, no consolation, no benefit nor felicity, for that all are cursed in whom God dwelleth not by his grace, whatsoeuer they be, be they Kings, Princes, or Popes, who haue all other riches and delights in the world. But all they that haue the grace of God are happy, or at least-wise in hope, though they liue euen in a loathsome prison, and are poorer then Lazarus, which desired to be refreshed with the crums that fell from the euill rich mans table. Now, when we pray to God, we say: Our Father which art in Heauen, for, that is the place where God giues the inioying and possession of himselfe to his elect, and that is their dwelling, prepared by the grace of God. That is it that God spake of, by the Prophet Esay, saying: Heauen is my seate, and earth is my footestoole. Forasmuch saith God, as I dwell in mine elect by grace. I will tumble at my feete those that loue Voluptuousnesse, rather then their maker. In the booke of Wisdome, it is written: That the seate of wisdome is the soule of the iust, God is wisdome and the iust soule his seate. God is in every place where he dwelleth, but he dwelleth not in every place where he is. This is most true, though meruailous, for the euill are alwaies where God is, but yet God dwelleth not in them.

Whersoeuer the wicked are, they cannot hide themselues from God, & yet they are not dwellers with God, nor God a dweller with them. They are where God is: as the blinde man in the light of the Sunne: The light is not in him, because he hath not the vse of it. But the good are alwaies with God, and God dwelleth in them, as in his Temple. Saint

Paul

Paul saith. That the Temple of God is holy. And therefore if ye live as he commaunds you, you are his Temple: and God himselfe saith, I will be in them, I will walke amongst them, I will be their God, and they shall be my people. Now therefore you see, that although God be every where in his power, yet he dwelleth no where, but where he is by grace. It is plaine, that where vertue is, there God inhabiteth by grace, which is the onely consolation of all reasonable creatures. Is it possible that any man can finde in heaven or in earth, such soueraigne good as is in God, who is the most excellentest and chiefest good, and the true ioy of all reasonable creatures? How can that bodie reioyce in any goodnes, which hath God by his grace resting in his heart, who is the onely author of all goodnesse, and the giuer of all true ioy and perfect felicity?

But some will say that they see good people in the world oftentimes suffer misery, deprined of their goods, and put by the pleasures of this world, which appeareth in the sadnesse of their countenance: for they seemed to be conceiued with sorrow, and as it were to labour and trauaile in heauinesse, as a woman in child-birth. I confesse it to be so, but yet if you say that they are not furnished with all good and true ioy and felicity, you erre greatly. For the soueraigne good, which is God, dwels in the iust soule for euermore: although foolish worldlings say in their hearts and thoughts. Can it be that those miserable men, which are afflicted with pouerty or imprisonment, haue more possession of true felicity, then we that wallow in wealth, and are without want of any worldly pleasures? But they consider not that true ioy consisteth in the soule. But be yee sure, that as the soule is the most precious part of the body: so ought the goodnesse of the soule to be greater then the goodnesse of the body. The ioy of the iust and righteous is more inward then outward, for all his goodnesse is in the soule: as the ioy of the wanton worldlings is outwardly in the body. The iust man suffereth outward extremities, but yet inwardly he hath more ioy then the voluptuous man. And though the iust man being alwaies af-

ſicted, maketh them of ſadneſſe all his life time, yet at the houre of death their ioy and conſolation appeareth, with hope of eternall life: whereas contrariwiſe the worldling goeth his way with grudging and diſpaire. The iuſt man eſtéemes gold and ſilver to be coloured earth, worldly wealth, and voluptuous féeding, to be famine and filth: honour, dignity, and delight, to be ſmoake, which the aire conſumeth ſodainly: to be ſhort, he maketh all the world no better then an exile: and although his body be detayned héere for a ſeaſon, yet all his thoughts, cares, deſires, and meditations, are conuerſant among the orders of holy Angels, and the happy aſſembly of Saints in heauen, ſinging Pſalmes and praiſes inceſſantly. So that whatſoeuer we eſtéeme euill in this world, God turnes it to good. For he makes vs reioyce in tribulations, taking them for medicines to purge our corruptions, and not accounting our perſecutors as our enemies, but rather as helpers to ſaluation.

The iuſt man eſtéemes ſimple fare, ſufficing nature, better then abundance of delicate and exceſſiue drunkennes, or gluttony. They take more pleaſure in kneéling, praying, and faſting, then worldlings doe in dauncing, and ſinging wanton longs. Finally, that they doe or ſuffer, God turnes it to good. And therefore Saint Paul ſaith, That all things turne to the good of thoſe that loue God: The eye neuer ſéeth, the eare neuer heareth, the hart of man neuer vnderſtandeth the great goodneſſe and the ioy that God brings into the body, when he commeth, by grace, to dwell in it, onely he that hath had experience once, knoweth it. Worldlings doe wonder to ſée the iuſt man weépe and lament, to ſuffer tribulations, and to be depriued of all worldly pleaſure, they eſtéeme the goods of this world to be the true felicity: much like vnto a blinde man, taking vpon him to iudge of colours. For they compare falſe felicity and worldly wealth, with heauenly riches and perfect happineſſe, whereas indéede they are but ſhadowes. Nothing diſpleaſeth the elect more then ſinne, and that which leadeth to ſinne: nothing pleaſeth the elect but God, and that which leadeth to God.

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As concerning the ſoule, no man can denie, if he hate ſin, and loue vertue, but that he had rather loſe all that is in the worlde, then loſe vertue, and ſuffer all manner of torments, then to commit ſin: he had rather deſcend into hell with vertue, then mount vp to heauen with ſinne. For where vertue is, there is quietneſſe. Contrariwiſe, where ſin is, there can be no reſt. Let euery one therefore labour to loſe worldly happineſſe, if he meane to atchiue vertue, wherein conſiſteth ſo much goodneſſe. But many make no count to come thether, and ſo care not for loning vertue, becauſe indeed they know not Vertue. Wherefore Vnderſtanding deſcribeth her, & her ſeuen daughters, namely Faith, Hope, Charity, Wiſdome, Iuſtice, Fortitude, and Temperance, in manner following.

The deſcription of Vertue.

Chap. II.

Vertue, according to the definition of Saint Auſtin, in his ſecond booke of Free-will, the 18. chapter, Is a good quality of the ſoule, whereby a man liueth rightly, and committeth none euill, which thing indeed is the onely worke of God in men. By the ſoule he vnderſtandeth in this place the ſuperiour part of the minde or ſoule, wherein conſiſteth reaſon, iudgement and will. The inferiour part we call Senſe, which is common to men and beaſt. Now that is called in Latin Mens, & is not a part of the ſoule ſenſitiue, which is the inferiour part, but it is that part of the ſoule, where reaſon and vnderſtanding doe ſit, which is the ſuperiour part. By the ſoule then we doe meane the Free-will of man, which is nothing els as philoſophers ſay, but the francke iudgement of the minde and will. For when we ſay, Free-will, we vtter and pronounce two words, namely, Free and Will. It is learned Free, becauſe that freely and without conſtraint, the will worketh his feates at liberty.

And it is called Free-will, because of the iudgement of the soule. Therefore Free-will is in the superiour part of the soule, for thereby we differ from brute beasts, who haue a sense as well as we, but no iudgement of Free will. Now then we say, that vertue is a good quality of the soule, that is to say, of Free-will: For Vertue qualifies Free-will, disposeth and prepareth it to doe and will well, neyther of which can be done without the ayde and grace of God.

The second part of the definition is, whereby a man liueth rightly. But no man liueth rightly, vnlesse he liue iustly, no man liueth rightly, without vertue, Ergo, no man liueth iustly without vertue. Who so liueth rightly, liueth well, and who so liueth well, if he continue in so doing, atchieueth true Felicity. It followeth then that by vertue we atchiue true Felicity, for Vertue prepares Free-will, which is corrupt and depriued, and therefore vnapt either for well willing or well doing: but the grace of God reserning it by Vertue, it is made capable of perfect blessednesse.

The third part of the definition is, And committeth none euill: wherein is comprehended the excellency of Vertue, and great goodnes, by the which none can doe ill. Men may abuse all the goods, all the arts and sciences in the world, as indeed very often they are ill vsed, as with money, wine, and women: but by vertue they be neuer abused, who vseth Vertue he doth the workes of vertue Who so vseth the deeds of Vertue he doth well, and if by Vertue none doth ill, thou ought'st rather to lose all that is in the world, then to lose Vertue, seeing she excells in goodnesse all things in the world. The fourth part of the definition is, which thing indeed is the onely worke of God in man. Vertue then is a worke of God in vs, as witnesseth Saint Austin, vpon the sentence which is spoken in the 118. Psalme: I haue done iudgement and iustice. Iustice (saith he) is a great Vertue of the soule, comming from the grace of God, which none but he worketh in man. I haue done Iustice: and therefore when the Prophet speaking in the person of the Church, so saith: he meaneth not that he hath done the vertue of iustice of himselfe, which

passeth

passeth mans power to doe, but he referreth it vnto God, whose he affirmeth it to be. By these words then of Saint Austin, it appeareth plainely, that iustice in man is no worke of man, but of God. Wherefore Peter Lombard vpon these words of Saint Austin concludeth and saith. That vertue is not the cause of free-will, nor of any affection of the soule comming from free-will, but he saith, that by vertue free-will being depriued, euill, & corrupt, is helped and moued to goodnesse: and so you see, that by vertue, which he saith is Gods grace, pretending and preparing the will to will well, proceedeth the good affections of the soule, and afterwards doe follow good workes, and an honest trade of life. To make this more manifest, he giues similitudes. As the raine (saith he) moisteneth the ground to make it yeild fruit: and yet the raine is not the ground, nor the ground the fruit, euen so (saith he) into the ground of our soules, that is to say, the free libertie of the will, the raine of Gods blessing is poured, that is to say, Gods grace is inspired, which liquoreth the will of man to make him fruitfull, to will well, according to the effect of Gods inspiration, which is his grace working in vs, to the end we should doe well. And therefore al the good workes that we doe, or can doe, are to be attributed vnto Gods grace, by whom our will is prepared to will and doe well. This grace engendreth good motions in the soule of man, and these good motions are a chiefe gift of grace to man, as namely, by Faith to beleeue that Christ is the true son of God: by Loue and Charity, to loue God and our neighbour: and so of all other vertues, which are the good motions and gifts of Gods grace, working in vs, to the increase of more vertue, yea, to the possession of eternall life. It is apparant then, that vertue is the gift of Gods grace, working in our wil, to make it will and doe well: and therfore say we, that Faith, Hope, and Charitie, being diuine and godly vertues, are the worke of God. Some there be which say, that vertue is the well vsing of the naturall powers and abilties in man, inward onely, but not outward, that is to say, a perfect affection of the soule, which God procureth in man, and not man in himselfe.

selfe. For although such motions seeme to be motions of free-will, yet they cannot be such, except God vouchsafe of his working grace to sanctifie the will, and to make it capable of such good affections. These two opinions recited by the master of the sentences, in the second booke, and 27. distinction, I refer to the iudgement of the Reader, and alow them so far forth as they both agree, that Vertue is a worke of God in man, and not of man in himselfe. But yet they differ, because the first saies, that Vertue is not a moving of the soule, for that it is the onely working of God, without man, and of mere grace: The other opinion saith, that Vertue is a good motion of man, not comming of God in man: I dare not iudge rashly in so high and secret a mistery, and therefore I appeale to the determination of the learned. It sufficeth to know that Vertue is a worke of God in man, and not man in himselfe, and in this point, as both opinions doe consent, so I approue them to be true.

The discription of Faith, and how we ought to beleeue in God for our saluation.

Chap. III.

Faith is a vertue, whereby we beleeue that which we see not. When it is said that Faith is a vertue, it is most manifest that Faith is the pure gift of God, whereby we beleeue that which we see not. But yet it followeth not that we should beleeue all that we heare and see not, but this is meant onely in things touching religion, and the true worshipping of God. Faith is properly of things not apparant, for apparant things haue no Faith, but a certaine demonstration, as when our Lord said to Thomas, Because thou hast seene, thou beleeuest. Yet Thomas beleeued more then he saw, a man e he beleeued that the same man was God also, which he saw not: for he saide, Thou art my God, and my Lord. In this consisteth the merit

rit of Faith, when a man at the commaundement of God, beléeueth that thing which he ſéeth not. To beléeue (ſaith Saint Auſtin) is to thinke vpon a thing with conſent to that thought: as when thou thinkeſt the ſonne of God was borne of a Virgin, and toke mans nature vpon him, and conſenteſt to that thought, it is properly called beléefe. This thought may come often by ſéeing, and often by hearing. And when Saint Paul ſaith, that Faith commeth by hearing of the word of God, he vnderſtands that by hearing, Faith comes into the minde and thought, if we conſent therevnto. For we may behold a Preacher, without conſenting to that he ſaith, becauſe men doe not alwaies beléeue what the Preacher ſpeaketh, for that the conſent, wherin conſiſteth the perfection of Faith, comes of the méere gift of God, and not from ſéeing nor hearing, but from the light of grace, ſpeaking in the ſoule of the beléeuer, beléeuing the principall truth, which is God, and working in him an agréement with that ſoueraigne truth aboue all other things. So that Faith is a foundation vnmoueable: our Lord Ieſus Chriſt, who is the only foundation of true bleſſednéeſſe, dwelleth in the hearts of the beléeuers, and ſo long as Faith is in man, he ſhall be ſure not to periſh, but Faith without Charity is no foundation, becauſe ſuch faith is vaine and vnprofitable.

Faith then ioyned with Loue or Charity, belongs to good Chriſtians: and Faith without Loue belongs to euill Chriſtians. It is neceſſary therefore that we note the difference in theſe three ſayings or ſpeaches, namely: To beléeue a God, to beléeue of God, to beléeue in God. To beléeue of God, is to beléeue that all is true which God ſaith, and ſo beléeue the euill Chriſtians as well as the good, vnleſſe they be heretikes. To beléeue a God, is to beléeue that he is the only true God, ſo the diuels doe beléeue as well as the euill Chriſtians. But to beléeue in God, is to loue God, and in beléeuing to torne thy ſelfe to God, by loue and obedience, incorporating thée with his members, that is to ſay, his Church.

This Faith iuſtifieth the ſinner, and this Faith being knit with Loue and with Charity, begins to doe good déeds, which

cannot be done without Loue. The Faith which euill Christians haue, is indeede a quality of Free-will, but it is not knit with Loue and Charity, which is the bond of perfection, and the life of Faith, as Faith is the life of the soule. And yet such an vnshapen Faith, being naked and boyd of Charity, may be termed a gift of God: for that the euill man may haue some gift of God: but that cannot properly be called Vertue, because that by Vertue we learne to liue rightly: and for that the Diuels and euill Christians doe liue wickedly, it is a signe that the Faith which they haue is dead, and therefore is not properly Vertue, nor yet a worke of Vertue. If thou wilt then haue thy faith to be good and wholesome, it must haue foure properties, that is to say, it must be plaine and simple, it must be whole and sound, it must be constant and vnmoueable, it must be quicke and liuely. Touching the first, that it must be plaine and simple, that teacheth thee thus much in effect, that thou must beléeue the word of God simply, and whatsoeuer is therein contained, without inquiring into Gods mysticall matters by humane reasons: and simply beléeuing in thy heart that euery thing contained in the holy Bible is most true. Secondly, thy Faith must be whole and sound, that is, thou must not take part with heretikes, or cleaue to the erroneous opinions of the enemies of Gods truth: for this is no good Faith. And therefore for a testimony of thy faith, be not ashamed to make open confession in the congregation of thy beléefe, saying with the fellowship and communion of Saints, I beléeue in the holy Trinity, as the holy Church founded by Christ, whereof he is the head, hath taught me, so doe I frame my faith: Thirdly, it must be constant and vnmoueable, that is, without doubting, for any reason of mans braine that séemeth contrary, nor for any temptation, promises, or threatnings, either of torment or of death. And let not the obstinacie of such as inchaunt with the vaine pleasures of this life, although they liue most ioyfully, allure thee to cleaue to their opinion, which is flat heresie: for that is a worke of Sathans, who wholly possesses them, and can change himselfe into an Angell of light, to deceiue the

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ſimple and innocent, whom God permits to be tempted for the tryall of their conſtancy. Not that he is ignorant of the iſſue, but becauſe he would haue it appeare in others, that he crowneth vs with glory, for our conſtancy and perſeuerance. This is clearely ſet downe by Moſes in the 13. of Deut. and by S. Peter in his 2. Epiſtle. Chap. 2. & by our Sauiour Jeſus Chriſt in the 24. of Mathew. And though we liue in the latter times, when many ſects doe abound, and vertue and truth in many places doth faple: yet let vs liſten what our Sauiour ſaith: Whoſoeuer beléeueth to the end, ſhall be ſaued. Fourthly and laſtly, thy Faith muſt be quicke and liuely, that is, it muſt be linked with Loue and Charity, which is the life of Faith, as the ſoule is the life of the body. And therefore abuſe not thy ſelfe, as ſome doe, ſaying: I haue Faith, and I ſhall be ſaued, whatſoeuer chance. No, no, aſſure thy ſelfe, that if thy faith be not quickened with Loue and Charity, it is nothing worth, & therefore vnable to atchieue true bleſſednes, as S. Paul well noteth in the firſt Epiſtle, the 13. Chap. to the Corinth. Euen ſo, when our Lord in the Goſpell attributeth ſaluation vnto Faith, and S. Paul iuſtification: this is to be vnderſtood of an holy, liuely, and Euangelicall Faith, working with loue and Charity. Likewiſe, our Sauiour ſaith in the Goſpell, that he which beléeueth and will be Baptiſed, ſhall be ſaued: that is meant of ſuch a Faith, as Loue quickeneth, & Charity reuiueth. The holy ſcripture in many places expreſſeth, that none ſhall be ſaued, vnleſſe he obſerue & kéepe the commandements of God. Now, none can kéepe the commandements without Loue and Charity, Ergo, none can be ſaued without Loue and Charity. The ſumme and effect of all is this, that whoſoeuer renounceth ſinne, and imbraceth a quicke and liuely Faith, and liueth in Loue & Charity, he cannot periſh, but ſhall finde in the end, perfect and euerlaſting Felicity, in the kingdome of heauen.

The declaration of Hope, and how we ought to hope in almighty God.

Chap. IIII.

NOw (ſir Knight) know this, that Hope is a vertue, whereby both goods ſpirituall and eternall are hoped for. And as Faith is of things not ſeene, ſo is Hope alſo. For Saint Paul ſaith, Hope that is ſeene is no Hope, becauſe we haue poſſeſſion of it already. It is common to Faith and Hope, to be of things vnſeene: & yet Hope is diſtinguiſhed from Faith, not onely by name, but by reaſon. For by Faith we beleeue as well euill things as good, that is, Heauen as hell. We beleeue that adultery is a very wicked ſinne, we beleeue alſo Charity is a very good thing: all theſe things good and bad, we beleeue, but we hope onely for good things, and not for bad. Againe Faith is of things paſt, preſent and to come: For we beleeue the death of Ieſus Chriſt, which is paſt: we beleeue alſo that at this preſent he ſits at the right hand of God the Father in heauen, and we beleeue that Chriſt ſhall come to iudge the quicke & the dead. But vnder correction, I thinke that Hope is of things preſent: as when I hope that I am in Gods fauour: and of things paſt, as when I hope my ſinnes be forgiuen me: and of things to come, as when I hope to haue eternall life. This is true, that Faith hath an eye generally vnto that which is ſpoken in holy Scripture, beleeuing that all the promiſes, without exception, which God made, ſhall be accompliſhed, without deſcending to perticular or ſpeciall perſons: but Hope applyeth vnto her ſelfe thoſe ſame promiſes, waiting for the accompliſhment of that which God hath promiſed. And therefore it is requiſite for aſſured ſalnation, that thou beleeue thou ſhalt be ſaued, but to hope ſo is not ſufficient. For faith in it ſelfe, importeth an infallible aſſurance & certainty of things, as when we firmely beleeue all the Articles of our true and Chriſtian faith, and all things contai-

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ned in the holy Scriptures, to be more certaine then man is man: but the hoping of it is not so requisit. For if we haue a firme affiance in the goodnesse of God, touching our saluation, and doubt not a whit of the remission of our sinnes, it is enough. There be two degrées in Hope, which are two contrarie extremities. The one being the most highest, is the infalliable assurance of eternall blessednesse: The other being the basest & lowest is to dispaire of saluation. Betweene these two extremities consisteth Hope. But the more that man approcheth to the highest extremity, which is an infalliable assurance of eternall life, and the more he recoyleth from the lowest extremity, which is desperation, the more perfect he is in hope. It sufficeth the hoping man, that beléeues and loues God, that he hath a firme affiance and confidence, that God of his good grace will giue him whatsoeuer he hath promised vnto his elect, hoping that he is of their number. So it is necessarily requisit that we haue a perfect & infalliable certainty of our saluation. Now for that in the definition of Hope, it is said, that by her we hope & looke for the eternall goodnesse: it is to be noted, that Hope hath two obiects, the first: the perfect inioying of his presence: the other is all the necessary meanes, to come vnto the cléere séeing and inioying of God: and these meanes are, the remission, the help of Gods grace, Faith vnfained, and charitable déedes, and agreeablenesse vnto God. Now all that we hope for, we ought with prayer deuoutly to craue of God, as his kingdom, the remission of our sinnes, iustification, increase of grace and vertue, déedes of Faith and Charity. But concerning goods temporall, forasmuch as we may vse them well and ill, they may be saide to hinder the saluation of man, rather then to further it. And therefore the good Christian ought not to aske them, nor couet them excessiuely: indéede so much as will necessarily serue him for sustenance in this life, he may lawfully aske. And héere by the way, it is a lesson worthy the learning namely: that it is necessary for vs to doe good workes, because it hath pleased God to enrich vs with goods, which goods ought well to be imployed. Now vnto him properly belongeth the mer-

rits of the wozkes which he wozketh in vs. Foz all our good wozkes are the gift of God, howbeit he doth not deny vs his grace, whereby we consent to doe the good wozkes which he onely moueth in vs.

And therefoze euery one ought, to the vttermost that he is able, to doe good wozkes, considering that they come of God, who is the authoz of all good wozks, & without whom we are not able to thinke so much as one good thought, much lesse doe a good déed. Foz otherwise to hope in doing ill to goe to heauen, without good wozks spzinging from a firm Faith, is not Hope, but a flat pzesumption. And therfoze thou oughtest to enfozce thy selfe to doe good wozkes, hoping that thou and thy wozkes may be acceptable vnto God: neuertheleſſe thou must not in any case trust vpon thy merits oz good wozkes, but altogether vnto the infinit goodnesse of God. Foz otherwise thou fallest into that curse which the Pzophet speaketh of, saying, Cursed is the man that trusteth in man: and contrariwise, happy is the man that trusteth in God. We ought alwaies to doe well, to delight in well doing, & to hope in the goodnesse of God, that he will giue vs that which he hath pzomised. But this Hope ought to be firme, and as an anker constantly to hould thy conscience, that by the floating of temptation it moue not. But some will aske by what testimony oz witnesse can the conscience rest assured of remission of sinnes, of Gods adoption, and of heauenly blessednesse. I answere, Saint Iohn saith. There be three things that giue witnes in earth, that is, the Spirit, water, and Blood. Whose three testifie vnto the spirit of the beléeuing man, that Christ is the infallible truth, who fulfilleth in the beléeuing man the whole summe of his pzomises. The first witnesse then that assureth man in Hope, is the pzecious blood of our Lozd Iesus Christ, which was shed foz the remission of our sinnes. The second witnesse is the water of Baptisme, by the which also our sinnes are fozgiuen. But these two witnesses put not the conscience in full and perfect Hope and assurance. And therefoze there must be annexed vnto them a third, which third is, The holy Spirit, which

beareth

beareth witnesse with our Spirit, that we are the sonnes & heires of God. Who so hath not this witnesse, he cannot be assured of his saluation. The workes of the holy Spirit in man, if thou aske me what those workes are, I answere thee, that they are these, and such like that follow, namely: Sorrow for sinnes: Hatred of all things which displeaseth God, and are contrary to his commandements: taking pleasure to reade and heare Gods word: mourning for thy imperfections, and sure Faith, Hope, and Charity: and affection, desire, intent, & purpose to loue God aboue all things, and to doe thy endeauour to fulfill his commaundements. For all these things springs not from the corrupt nature of man, vnlesse his heart be mollified with the dew of Gods grace: without the which we feele not in our selues any good affections, nor desire to doe good workes, which are signes of the presence of the holy Ghost in vs. Wherefore we ought with sighing to pray vnto God, and to beseech him most humbly that it would please him of his vnspeakeable pity, to send vs his holy spirit, which may assure vs of the redemption of our sinnes: to vouchsafe his heauenly adoption, and the inioying of euerlasting blessednesse. And thus much concerning Hope. Now let vs speake of Loue or Charity. remission

The description of Loue or Charity, and how we ought to loue God, and our neighbour.

CHAP. V.

CHarity is a vertue, by the which God is loued for the loue of himselfe, and our neighbour for the loue of God, or in God. It is said in the first part of this definition, that Charity is a vertue. Let vs see how: certainely Charity is the excellentest vertue that is, euen the mother and nurse of all the rest. For he that hath not Charity, hath nothing in him to obtaine euerlasting life. This Charity is giuen when the holy spirit is giuen. For the holy spirit being resident in the soule, makes vs to loue God

God for the loue of himselfe, and our neighbour for the loue of God. To loue God for the loue of himselfe, is to loue him for his owne sake and because he is God. And that is to be done three waies, that is, to loue God aboue all things entirely, aboue all things orderly, aboue all things preciously. We will declare these three waies of louing God the more plainely, that euery one may know how to loue God.

To loue God intirely, is to haue a good will to God and to reioyce greatly that he is such a one as he is: But for the better vnderstanding hereof, it shall not be amisse to shew what it is to loue. To loue is nothing else, but to wish wel to euery body: as when I loue a man, I wish as well to him as to my selfe. Now there are two manners of loue. One is called the couetous loue: as when a man loues any thing for his owne profit sake, & in such sort men loue their horses, their victuals, and all other worldly necessaries. The other loue is called the loue of friendship. when one loues a thing for the loue of it selfe, without respect of particular profit: as when I see a man wise, I take pleasure in him, and wish that the vertues which are in him, may not onely be continued, but also encreased in him, and this doe I being to him well affectionated, and louing him with delight.

There is not in God any good that is not like himselfe. For his might, his wisdome, his mercy, his riches, and his goodnesse are heauenly, as he himselfe is, who is all wise, all iust, all mercifull, all rich, and all mighty. So that we loue God aboue all things entirely, when we reioyce and be glad that he is as he is, without regarding our proper profit or honour. Thou oughtest not to loue God with a couetous loue, that is, thou must not loue God onely because he giues thee all things profitable for thee: for in so doing, thou louest thy selfe better then thou louest God. If thou loue God rightly, he will reward thee greatly: but this loue must be single and it must be pure, and not depending vpon another thing: for who so loueth God for gaine, loueth him but as his horse, in whom he delights, because he serues his turne. God ought to be loued louingly, without respect of particular profit.

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But thou maiest aske me a question. May I not loue God to this end, and vnder this condition, that he may giue me heauen: which is the principallest thing that man can wish for after this life. The Doctors say no, if we consider well of the thing beloued, which is God: for in so doing, thou louest thy selfe better then thou louest God. Thou maist come to heauen by this meanes, as namely, by keeping his commandements, by giuing almes, and by doing other good deedes, and yet giue God his due and singls loue. Now these things are not Charity it selfe, but the workes of Charity. We say then that God ought to be loued in doing good deedes, and in keeping his commandements: but this loue ought to be entire, without respect of profit or reward.

To loue God orderly aboue all things, is to refer thy selfe and all thy goods to God: so that all which thou louest, wilt, doest, and leauest vndone, thou ought'st to loue, to wish, to doe, and leaue vndone, for the loue of God, and his glory. Thus referring all to the honour and glory of God, thou louest God aboue all things orderly, and accomplishest as much as in thee lieth, what is written in Deut. and in S. Mathew, where it is said: Thou shalt loue the Lord thy God with all thine heart, with all thy soule, & with all thy strength. For what other thing is it to loue God with all thine heart, with all thy soule, and with all thy strength, but to refer all things to God & to his glory, all our thoughts, al our words, all our workes, all our purposes, and all our intents. To loue God therfore aboue all things orderly, is to refer to God & his glory our selues, and all that is within and without vs, which we cannot well doe, if our thoughts, if our words, if our workes, be not good and acceptable vnto God.

To loue God precioully, is to loue him so dearely and so much to esteeme of him, that for no cause thou wouldest lose him, nor his loue: but wish rather to lose thy goods, thy lands, thy limbes, thy life, and the loue of the world. This indeed is to loue God louingly, when without respect of profit we referre to God and his glory all that we haue, our hearts, our hands, our lips, to praise and magnifie him, and to

ſet forth the greatneſſe of his diuine maieſtie, and omnipotencie. To loue God then for the loue of himſelfe, is to loue God, becauſe he is good. And he that loueth God in this ſort ſhall be ſure neuer to miſcary or periſh.

To loue thy neighbour, it is required that thou doe it in God, or for the loue of God. Now thou muſt vnderſtand that euery man is thy neighbour, when either thou to them, or they to thée can ſhew mercy, or reliefe, by ſuccour and helpe. So that euery reaſonable creature is thy neighbour, whereſoeuer he dwell in the world. Thus are the Saints in heauen thy neighbours, by whoſe example thou art taught to liue godly, wherefore thou oughteſt to loue them & al mankinde, for the loue of God, or in God. Thou oughteſt to loue thy neighbour, becauſe he is good, or becauſe hée ſhould be good then thou loueſt him indéede for the loue of God: euery man which is a ſinner thou oughteſt to loue, not becauſe he is a ſinner, but becauſe he is a man, for the loue of God.

Thou oughteſt to loue in the ſinfull man that which he hateth & to hate that which he loueth. The ſinfull man loues ſinne, and iniquity, which thou oughteſt to hate: The ſinfull man hateth his ſoule and the purity of nature, which thou oughteſt to loue. For ſinne is againſt nature, it defileth nature, it oppreſſeth nature, yea, it quencheth nature, and he that committeth ſinne killeth his owne ſoule, and corrupteth nature. Thou oughteſt then to loue the ſoule, and the nature of the ſinner, but not his ſinne. And when thou giueſt almes to a ſinner being in néed, thou oughteſt not to doe it becauſe he is a man, but becauſe he is a man of the ſame nature that thou art. Some be thy friends, and ſome thine enemies: thy friendes thou oughteſt to loue in God, leaſt louing them otherwiſe, thou ſhouldeſt offend God: Thy enemies thou oughteſt to loue, for the loue of God: and if he offend thée in word or déede, and doth repent him, and aſketh thée forgiuenelle, thou oughteſt for the loue of God to forgiue him with all thy heart, and to receiue him into true friendſhip. Againe, if thy enemy be obſtinate, and wil not ceaſe to perſecute thée: although thou canſt not preſently forgiue him, yet thou

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oughteſt not to hate him, but rather to doe him good, and to be ready alwaies to pardon him, and then chiefly when he ſhall requite it. Yea, thou oughteſt to doe him what good thou canſt in his neede.

By that which we haue ſpoken already it appeareth, that thou oughteſt to loue all men living, both good and bad, friends and foes, no worſe then thy ſelfe. Our Lord had an eye to the loue of our neighbour, when he ſaid in the 7. of Matthew. All things that thou wouldeſt thy neighbour ſhould doe vnto thée, doe thou the like to him. Whoſoeuer then doth to his neighbour, as he would his neighbour ſhould doe to him, loueth his neighbour as himſelfe. But this is to be vnderſtoode according to God and reaſon. For if one offring to pleaſure thée, bring thée a wench to lye with thée, or lend thée a ſword to fight and kill another, as reaſon would inſtruct thée to refuſe ſuch offers, ſo the loue according to God, ſhould teach thée obedience, and they both ought to be the rule of thy life, and the lights to guide thée in the darke places. Thus farre haue we declared in as much breuitie as we could, how a man ought to loue God and his neighbour. Now intend we to ſhew the effects of Loue and Charity.

The effects and praiſes of Loue and Charity.

Chap. VI.

NO tongue in the world can tell for truth all the excellency of the effects and prayſes of Charity. For firſt of all ſhe makes men the children of God, and heires of heauen: according to that ſaying of S. Iohn. Behold what Loue or Charity the Father hath ſhewed vnto vs, to make vs the children of God. S. Paul alſo ſaith. That thoſe which be lead by the ſpirit of God, are the children of God. For you haue not receiued the ſpirit of bondage to feare any more; but you haue receiued the ſpirit of adoption, whereby we cry, Abba Father, & that ſame ſpirit, which is the ſpirit of Loue or Charity, beareth witnes with

our spirit, that we be the children and heires of God, and coheires with Christ. Can we desire a thing more excellent, then to be the children of God, & heires of Heauen? What dignity is that to boast of? Such as haue feeling of the loue of God in their hearts, haue boldnesse and courage, though the world contemne them. For this is certaine, that they whom the world hateth, are not the children of the world, but the children of God: as contrariwise, such as the world loueth, they moste are the children of the world. Secondly, Charity worketh the cause in vs, that God dwelleth in vs: who dwelleth in Charity saith S. Iohn, dwelleth in God, and God in him. Our Lord likewise saith, If any man loue me, he will keepe my commandements, and my father will come and dwell with him. Can we desire a more rich, a more bountifull, or a more liberall host then he? Is it like that so louing an host will suffer the soule to want: Will he aske money for his expences? No, he commeth not to dwell with vs to consume that we haue, but to encrease our riches, and to make our store greater. Thirdly, charity maketh our goods, be they little, or be they much, acceptable vnto God: it maketh a man contemne the world, it maketh a man to reioyce in temptations, & tribulations. When Charity enters into the soule, she knits vs to God, and vniteth vs with him. Loue or Charity makes men of one minde, and one will. Loue or Charity makes men reforme their manners, and to draw néere vnto God. Loue or Charity makes men to consider of things present and visible, as if they were not. Loue maketh a pure and cleane heart, which may contemplate and behold heauenly things. By loue, the goods of this world are well ordered, and by loue the goods of this world are contemned, and by loue the secrets of God are reuealed. S. Iohn saith. That God is Charity, whereby no doubt he meaneth the Father, the Sonne, and the holy Ghost, the three persons in Trinity: God the Father is Charity, God the son is Charity, & God the holy Ghost is Charity. This Loue or Charity requireth in the same such likely things, namely Loue and Charity, by the which, as by some spiritual affinity thou

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art ioyned vnto God, which Loue also boldly commeth vnto God, & familiarly speaketh vnto him, without any doubt or feare. He that loueth not, shal lose his life: but he that loueth, alwayes lifteth his eyes to God, whom he loueth, whom he desireth, vnto whom he museth, in whom he is refreshed, and by whom he is preserued, such a deuout and religious soule, doth so sing, so say, so read, so dispose al his busines, and so circumspectly foreseeth all things, as if God were euer present with him, as doubtlesse in spirit he is. The man in whose soule the loue of God is lodged, so prayeth, as if God were personally present with him.

The loue of Charity, awaketh the soule when she is a sleepe, it puts him in minde of his saluation, it softneth and moisteneth the heart. Loue or Charity setteth the cold heart on fire. Loue maketh the froward soule gentle. Loue chaseth away sinne. Loue kepeth the affections of the flesh and blod vnder. Loue amendeth lewd mens manners. Loue renueth the spirit. Loue bridleth the light motions of wanton youth, al this worketh Loue or Charity, where she is present. Contrariwise where Loue or Charity is absent, there the soule doth languish and waxeth colde: euen as a Chaldron of water doth, when the fire is taken from vnder it, and raked abroad. Charity is the onely thing whereby the soule boldly approacheth vnto God, constantly cleaueth vnto him, & familiarly speaketh vnto him. The soule that loueth God, cannot but thinke and talke of God, insomuch that he hateth al vngodly things. Who so will know God, must loue God, the more that one loues God, the more he growes in the knowledge of God. To read, to write, and to study of God, yeldeth no true knowledge of God without Loue. In vaine doe we read, in vaine doe we talke, in vaine doe we preach, in vaine doe we pray to God, if we doe not loue God. The loue of God, ingendreth the loue of thine owne soule, and maketh it attentiue alwaies to God. God loueth to be loued againe: and when he loueth, he requireth nothing but loue: happy therefore is he that loueth God. The soule which loueth God, reiecteth his owne affections, being earnestly giuen to Gods loue. The

soule that loueth, hath no feare: the soule that loueth not, is euer in feare. The soule that loueth, is carried by promises, and drawne by desires vnto heauen: the soule that hath in it the presence of Gods loue, is tickled with ioy, and with rauishing leapeth vp to heauen, hauing by contemplation exceeding great ioyfulnesse. Loue breedes familiarity with God, familiarity breeds boldnesse with God, boldnesse breeds the taste of God, & taste breedeth an hunger after God. If I should declare all the excellency of Loue or Charity, the time would faile me, and mine ability in that behalfe would not suffice. But let this stand for a conclusion, that the soule which is touched with the loue of God, cannot desire any thing contrary to God: but euer after it hath receiued any taste of it, it cryeth out, and saith with the Prophet, Psal. 14. O Lord God, like as the Hart desireth the fountaines of water, euen so long I after thee. Well then sir Knight lift vp thy soule, and remember the great Loue and Charity of God, and his manifold benefits bestowed vpon thee, that by them thy heart being inlightned thou maist increase and goe forward day by day in doing good workes, to the glorifieng of God, who delighteth in the same, according as it is said: let your light so shine before men, that they seeing your good workes, may glorifie God in Heauen. Thus much touching these three spirituall Vertues: now come we to the foure morrall.

The description of the foure morrall Vertues, Prudence, Iustice, Fortitude, and Temperance.

Chap. VII.

By these foure morrall vertues man liueth orderly in this mortall life. Saint Hierome saith, that the Christian man by these foure liueth well in this mortality, and by them after death commeth to euerlasting life. Prudence knoweth the good we should doe, & the euill we should leaue. Iustice doth good. Temperance leaueth the euill. Fortitude is constant, without losing courage

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in aduerſity, or waxing proud in proſperity, Prudence teacheth man how to approach vnto God, Fortitude and Temperance how to gouern himſelfe, Iuſtice how to vſe his neighbour. Theſe are the foure things which ſathan ſeeketh at, to deſtroy the ſoule. By Prudence, which is the rule of right reaſon, we gouerne our ſelues wiſely, we order our affaires diſcretely, doing nothing but right & reaſon. In Prudence conſiſteth reaſon, knowledge, foreſight, aptneſſe to giue good counſell. A prudent man knoweth afore-hand the end of his counſell. Plato ſaith, That Prudence is the Dutcheſſe of all morall vertues, ſhewing how we ſhould vnderſtand & vſe the reſt: For as Faith informeth vs what we ſhould hope after, and what we ought to loue, euen ſo Prudence teacheth vs how we ſhould vſe Iuſtice, Fortitude, and Temperance. Ariſtotle ſaith, that it is impoſſible but a prudent man ſhould be good. If he meane morall goodneſſe it is moſt true: for a wiſe man doth nothing but that which is lawfull: But yet without Loue or Charity, Prudence is a vertue no more meritorious, then Faith without Loue and Charity. But if the prudent man loue God with all his heart, it is vnpoſſible but he ſhould doe good, and conſequently be good.

Iuſtice is a vertue vſed in two ſorts, ſometimes it is a generall vertue, and comprehends in her ſelfe all vertue: as the man that liueth well and iuſtly, is therefore called good, and iuſt. Otherwiſe it is vnderſtood a particular vertue, called Iuſtice diſtributiue, yeelding to euery one that which vnto him belongeth. This vertue, Iuſtice diſtributiue, is conuenient for all men, and principally for Emperours, Kings, and ſuch as haue the adminiſtration & gouernment of common wealths: to the end that they may yeeld to euery one their right, defending the innocent, and puniſhing the offender: doing iuſtice and right, according to equity, as well to little as great, and to poore as rich. Many haue iuſtice painted in their houſes, & yet haue wrongfull dealing lodged in their hearts. Many a one hath Chriſt in their mouth, but the diuell in their minde. He that will be acceptable to God, he muſt be iuſt in word, vpright in deed, vndefiled in thought.

Fortitude

Fortitude is a vertue, vnto the which belongs a magnificent courage, not fearing any thing but vnlawful actions. He that hath this vertue, keepes himselfe constant in aduersitie, and wareth not proud in prosperity. Fortitude giues a man magnanimity, constancie, hope, assurance, patience, and perseuerance. With this vertue the Martires of all degrees and ages were endued, grounded vpon a firme Faith, contemning the world, and setting light by the torments of tirants, imbracing death, rather then to denie Christ. Gods Prophets were armed with Fortitude, who without flattery reprehended the kings of Israel and Iuda of their false worship of God, and feared not their furies. The Apostles of Iesus Christ were armed with Fortitude, who feared not to controle the wisdome of the wise, and vanquish such as were in high places, that they might with contented mindes carry the yoke of Christ. This did they, not with mans power, or warlike weapons, but with diuine doctrine: not desiring to kill any one, but to die themselues. It is a great worlds wonder, that so few simple soules vnarmed, vnlearned, & hauing no humane policy, should vanquish the wisedome of the world, confound earthly policy and strength, and subdue kings, and bring them in obedience to the faith of Christ, reuoking the people from false religion & adoration of dinells. With this vertue of Fortitude, Kings ought to be armed, not doubting any danger for the defence of the faith of Iesus Christ, but being of one minde with the holy Martires of God. With this Vertue ought Preachers to be armed, worthily defending the word of God, against all Heretikes and enemies of the same, not doubting the threatnings of persecutors whatsoeuer. But you must vnderstand that Fortitude is not a dealer in the committing of vnlawfull deedes: as to beate, hurt, or kill thy brother, vnlesse it be iustly done in thy owne defence, or for thy Countries cause: otherwise it is a meere malice. Moreouer such as desperately dispatch themselues, as wretches weary of life, they doe it not by fortitude, but by the temptation of the diuell, who is permitted of Gods sufferance to tempt some, euen to the making away of themselues.

themselues Such people are not baliant, for Fortitude is not named notable, vnlesse it be in lawful deeds, as in the defence of thine owne person, thy Prince, thy Country, or the faith of Christ, for the which to suffer death is excellent Fortitude.

Temperance (saith S. Austen) is an affection to refraine the appetite when a man is exceedingly inclined. Temperance hath rule ouer pleasures and delights refusing to meddle in any thing which cannot be done without offending God, and not falling into any excesse whatsoeuer, wherein a man may passe the rule of reason. To liue in Temperance, is to dispose euery thing according to the right vse whereto it was appointed. These foure vertues haue foure vices cleane contrarie vnto them, by the which vices, the vertues are corrupted and destroyed. Prudence by Folly, Iustice by Couetousnesse, Fortitude by Pride, and Temperance by Inconstancie defaced. These vices are signified by the foure plagues, which consumed the goods of Iob, namely: The Sabees, the Chaldees, the force of fire, and the violence of a vehement wind The Sabees of Folly made hauocke of Prudence Next The Chaldees of Pride led away the Camils of Fortitude. The fire of Lechery, made waste of Temperance cheap. And the boisterous wind of Couetousnesse, ouerthrew the houses of Iustice. The foure vertues likewise are deuoured of their aduersarie vices, according as Ioel complaineth against the wicked Iewes, vnder foure notable things, deciphering the foure vices opposit & against the foure vertues before named. These foure things are the Caterpiller, the Grashopper, the Locust and the Blasting: all which foure things being bent to wastfulnesse, leaue nothing vnspoyled. By the Caterpiller is meant foolish bragging, which destroyeth the vertue of Prudence. By the Grashopper is meant Pride, which destroyeth the vertue of Fortitude By the Locust is meant Couetousnesse which destroyeth the vertue of Iustice. And by Blasting is meant lecherie, which destroyeth the vertue of Temperance. For foolish bragging destroyeth the vertue of wisedome. Pride corrupteth the state. Auarice deuoures Iustice. Lechery spoyleth Temperance.

Now therefore sir Knight, I wish that ye refraine from these insatiable vices, lest thou lose the inioying of these foure notable morall vertues: thou knowest what company thou hadst in the Pallace of Vertue, there thou sawest God, Faith, Hope, Charity, Prudence, Iustice, Fortitude, Temperance, and that goodnesse which none know but they who haue had experience.

How Faith from the top of the Tower, sheweth vnto the Knight the Citie of Heauen.

CHAP. VIII.

AFter good Vnderstanding deliuered out these good wordes, I was rauished in my minde, I felt not my selfe, I lost my taste, I neither regarded meat nor drinke, & most of all I mervailed that night approached not, because many houres were consumed. Being in that amaze, Vertue told me that darknesse had nothing to doe where she dwelt. Then Memory put me in mind, what Gods grace told me by the way, saying: that by the workes of Faith, which are the fruits of the same, I might perceiue and see the Citie of Heauen, wherein is comprehended the true Felicity. Then Faith led me to her Tower, and all the other vertues kept vs company. For Faith properly is not without Hope, nor Hope without Charity, & therefore they must goe all together. And though these vertues haue severall properties, yet they ioyne hands, and are never asunder. S. Hierome saith, that Abraham was furnished with Faith, Iob with Fortitude and Patience, Dauid with Humility, and so consequently.

Then Faith from her Tower shewed me a high hill, whereon was builded a mervailous sumptuous Citie, and she told me it was the Citie of Heauen, wherein is comprehended true blessednesse and perfect felicity. In that Citie I saw never a Temple, which made me mervaile, vntill that Faith told me, that the Lord God almighty was the Temple of that Citie. There needs no shining of Sun, no brightnesse of

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None, no glittering of ſtars, to giue them light, for almighty God is their true light himſelfe. None enters into this citie, but ſuch as are written in the booke of life. Furthermore, Faith told me, that there was no aduerſity, no ſinne, no iniquitie, no feare, no ſorrow, no ſhame, no darkeneſſe, no paine, no vnquietneſſe, no ill, no grudging, finally, nothing that ſauoureth of mortality: but there was, proſperity, perfection, vnitie, loue, gladneſſe, quietneſſe, Charity, ſure reſt, perpetuall felicity, and euerlaſting ioy in God, with eternall happineſſe. There was mirth without ſadneſſe, reſt without paine, abundance without want, life without corruption. In this Citie God is ſeene face to face, there is the endles light ſhining, the Saints alwaies ſinging, bleſſed ſoules reioycing, and euer beholding God, yet ſtill coueting to ſee him without dulneſſe of deſire. The Citizens of this Citie of heauen, are coheires of the eternall Deitie, the Father, Sonne, and holy Ghoſt.

They are made immortall, according to the promiſe of our Lord & Sauiour Chriſt, ſaying: Father, thoſe that thou haſt giuen me, I will that they be with mee where I am, that they may ſee my brightneſſe.

What can I ſay more? In this Citie is one King without death and without chaunge: without beginning and without ending. In this Citie there is no night, there is no limitation or terme of life, but continuall day moſt brightly ſhining. For in this Citie dwelleth the Father of lights, euen God himſelfe, whoſe brightneſſe no darkeneſſe can ouerſhadow. The Citizens of this Citie are partakers of vnſpeakable grace, of endleſſe ioy, & of ſuch perfection as thereunto there can be added no more. Into this place ſhall the iuſt be aduanced: as for the wicked, their promotion is in the Lake boiling with fire and Brimſtone.

The deſire that the Knight had to come to Heauen, & how Gods grace brought Perſeuerance.

Chap. IX.

HAuing ſéene from the tower of Faith, the Citie of heauen, and heard (by her) the manner of it, I was rauiſhed of my wit, and eſtéemed nothing at all of the woꝛld. Foꝛ I felt not my ſelfe, me thought I was walking in heauen: Hereupon I deſired Faith that I might remaine ſtill in her tower, the which willingly ſhe graunted me, inſomuch that I was neuer weary out of her tower windowe to behold Heauen: yea, the moꝛe I beheld it, the moꝛe beautifull it ſéemed. Then I was loath to liue in this woꝛld, and deſired that I might dye, the ſoner to haue the ſight and inioying of Chriſt my Redéemer: and knéeling by my ſelfe all alone, I made this pꝛaier ſaying.

O How happy is the ſoule that is out of this earthly pꝛiſon, and reſteth in heauen moſt ioyfull, ſéeing his ſauiour face to face? That ſoule is without feare and affliction. O how happy is the ſoule, which is in the company of Angels and holy Saints, ſinging pꝛaiſes vnto the higheſt. Such a ſoule ſurely is laden with abundance of ioy. O happy ſocietie of Citizens. O happy company of Saints, which lamented in their moꝛtall life, but now raigne with God immoꝛtally. O ſweét Ieſus, let me come to thy pleaſant Citie, where thy Citizens ſée thée daily, to their great delight. O let me come there where nothing is troubleſome to heare oꝛ vnderſtand: what melody heare they without ending? And how happy were I, if I might heare the ſongs, oꝛ be admitted to ſing a ſong of Dauid in the holy hill of Sion. O that I being the leaſt of thy ſeruants, may by thy grace put off my fleſhly burthen, and come to thy happy citie, to accompany the holy and happy aſſembly of Saints, to ſée the glory of my Creatour, and to behold his amiable Maieſtie. That I may be made méete foꝛ this ſo great a bleſſing, grant I beſeech thée O gracious God, that I neuer looke backe vpon this ſhadow oꝛ valley of teares, that I remember not the falſe pleaſures of this wicked woꝛld, that I eſtéeme not this coꝛruptible and

euill

euill life. O how can we here be happy, where the diuell alwaies assaults vs: where the world flatters vs: where the soule is blinded: and where all men sin: After which great euils, death doth follow, as the very end of all vaine pleasures, and then they are esteemed as if they had neuer been. What recompence may be made vnto thee (O God) which giuest vs consolation in the midst of all our extremities by the wonderfull visitation of thy diuine grace?) Behold me miserable wretch filled with sadnesse, when I consider my sinnes, when I feare thy iudgements, when I thinke on the houre of death, when I remember the paines of hell, when I am ignorant what punishment I deserue, when I know not where, nor in what estate I shall end my daies, in all these things and many other, I appeale to thy gracious goodnes, knowing that thou art ready to giue me consolation against all these sorrowes. Thou liftest vp my soule (full of anguish) aboue al mountains, thou makest me receiue thy great loue, charity, and goodnesse by the which thou recreatest my heauy spirit, and reioycest my sad heart, in reuealing vnto mée thy heauenly delights.

This praier ended, I rested my soule vpon the anchor of Hope. Then as I was kneeling, Gods grace appeared vnto me, accompanied with another lady, which I had not séene before. And after I had giuen her thankes for al her benefits, she deliuered me this Lady, named Perseuerance, to continue with me, charging me to keepe her euer with me, if I meant to be a citizen of heauen. For (said she) al other vertues without her, are as nothing to win Heauen. For it is written, who so perseuers vnto the end shall be saued. And therefore if thou wilt be saued thou must continue. Héereof we haue many examples in the holy Scripture, but I wil onely touch two. When Saul was first annointed King of Israel, he was as lowly as the child of one yéere olde, but he continued not aboue two yéeres in this his goodnesse: For after he had put Perseuerance away, he became euill, and grew to be a cruell tirant: insomuch that he slew many of the Lords Priests, & persecuted good Dauid. But what was his end? He was van-

quished of his enemies, and being giuen ouer of God, he killed himselfe vpon the mount Gelboe. Againe touching the same matter, Iudas at the first when God made him an Apostle, was good and dutifull, but when he had put Perseuerance away, he became a theefe, and by couetousnesse he betraied and sold his master Christ. But being forsaken of God, he became a reprobate, fell into desperation, and with a halter hanged himselfe. When I heard Perseuerance say so, for feare least the like should befall me I desired my counsellor good vnderstanding, to shew me the meanes how I might keepe Perseuerance alwaies with me, that in so doing I might not be depriued of the glorious Citie of Heauen. To which request of mine, the good Hermit Vnderstanding, tendring the safety of my soule, and hauing a carefull regard to all mine endeauours, did pause, and spake to me on this wise.

Good Vnderstanding sheweth the knight how to keepe Perseuerance alwaies with him.

Chap. X.

My sonne, the last point of thy soules health (qd Good Vnderstanding) is to know how thou art now, without going backe, which if thou desire, then must Perseuerance neuer leaue thee, for if she forsake thee, then must thou needes lose the pleasures of Lady Vertues Pallace, wherein thou art now. From whence if thou goe backe, thou shalt be sure to lose the ioyes of heauen. Thou must therfore remaine constant without wauering, the which to doe, thou must by deuout and continuall prayer, faithfully craue helpe of Gods grace. And to accomplish al this thou must remember three things: the first is, thy life past: the second, thy life present: & the third, thy life to come. These three considerations will incourage thee to stay, where thou art, and as it were, with a bridle will keepe thee from recoyling.

I Thinke what thou hast done before time, in following

Folly,

Folly, how thou liuest vainely, yeelding to euery vaine concupiscence, whereby thou diddst fall into the filth of sin, and indangeredst both thy body and soule. O where hadst thou béne, if Gods grace had not taken compassion vpon thée? Where be the worldlings that would not be sorry for their sinnes? Where are they become? Are they not condemned to euerlasting torments in Hell fire? O thinke then that sin doth greatly offend God: Thinke what punishment God hath ordained for sin, which makes man an enemie to God, and a friend to the Diuell.

2 Thinke that at this present time thou art in Gods fauour, by the meanes of his grace, who made thée a childe of God, and an heire of heauen by hope, so that now thy conscience is quiet. Thinke what good consolations thou hast receiued by deuout prayer: thinke what spirituall instructions Gods grace hath giuen to thée: thinke all the pleasures of the world are mingled with sorrowes: thinke that this world shall passe away, with all the pomps and pleasures of the same: thinke that thy present estate is the high way to heauen, and so shalt thou kéepe Perseuerance.

3 Thirdly, thinke that the iust iudgement of God is to come, which is to the good to giue Heauen, and to the euill Hell. Thinke thou must die, and that at thy death thou shalt not receiue so good consolation as thou hast had of late by Gods grace. Thinke that at thy death thou must leaue behinde thée, wife, children, goods and money, whether thou doe good or euill. Thinke that thou must goe to a region vnknowne, and to a place where thou hast neuer béne: and if thou be found to haue died in sinne, without repentance, the Diuells will attend to take thy damned soule, and will carry it into the dungeon of darkenesse, there to féele eternall torments. But if thou be found with Perseuerance in the Pallace of Vertue, millions of Angells will goe before thée, and with great ioy will bring thée to Heauen.

O thinke vpon the iust iudgement of God to come, when euery one shall be iudged according to his deedes. For God fauoureth neither King, Prince, nor people, high nor low, rich

rich nor poore, without respect of persons he will chuse the good, and condemne the evill, at the day of Domme, when we must appeare personally without excuse or exception before him. Then every man must be his owne attorney, when the iust Iudge at that day will shew himselfe terrible to the peruerse, which haue followed Voluptuousnesse, and haue not heartely repented, but will be gentle, iust and good, vnto those that haue been sorry for their offences. O thinke what torments the vnrepentant shall suffer both in body and soule perpetually: whereas all such as haue persevered in goodnes to the end, shall receive ioy, & the fulnesse of God, & of heaven. In such sort to persevere in goodnes to the end doe thine vttter indeavour, & thou shalt se that God will be ready with his grace, to arme thee with constancie in thy Christian purpose.

A protestation, which good Vnderstanding taught the Knight to make euery day, for the auoyding of temptations, and how he ought to humble himselfe before God, and what he should aske in his praier.

Chap. XI.

My sonne, alwaies I wish thee to keepe. Perseuerance with thee, by whom thou maiest auoid temptations, which would induce thee to sinne, & force thee to forsake the true faith, and also to transgresse the holy commandements of almightie God. This to auoid, I wish thee euery day to repeate the promises which thou hast made to God in thy Baptisme, which follow thus in effect.

O Most high, most excellent, and holy Trinity, Father, Sonne, and holy Ghost, I protest that I will liue & die in the true catholike & Apostolike faith: & will keepe thy holy commaundements, which heretofore I haue transgressed, wherefore I am sorry, & doe heartely repent me for the breach of them, and in token thereof I make my confession, saying.

I

I Beléeue in God the Father almighty, maker of heauen and earth. And in Iesus Christ his onely son our Lord which was conceiued by the holy Ghost. Borne of the Virgin Marie. Suffered vnder Poncius Pilate. Was crucified, dead and buried. He descended into Hell, the third day he rose againe from the dead. He ascended into heauen, and sitteth at the right hand of God the Father almightie. From thence he shall come to iudge the quick & the dead. I beléeue in the holy Ghost. The holy catholike Church. The communion of Saints. The forgiuenesse of sinnes. The resurrection of the bodie. And the life euerlasting. Amen.

Then say, Lord God giue me grace most heartely I beséech thée, without doubting to confesse and beléeue in the Articles of this my Christian faith, and in the same to persiuer to the end. And so rehearse the ten commaundements of almighty God, which are these.

THe same which God spake in the 11. Chap. of Exodus, saying: I am the Lord thy God, which haue brought thée out of the land of Ægypt, out of the house of bondage:

1 Thou shalt haue none other Gods but me.

2 Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in heauen aboue, nor in the earth beneath, nor in the water vnder the earth. Thou shalt not bow downe to them, nor worship them. For I the Lord thy God, am a ielous God, & visit the sins of the Fathers vpon the children, vnto the third and fourth generation of them that hate mée, and shew mercy vnto thousands in them that loue me and kéepe my commandements.

3 Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his name in vaine.

4 Remember that thou kéepe holy the Sabboth day, vi. dayes thou shalt labour and doe all that thou hast to doe: but the vii. day is the sabboth of the Lord thy God, in it thou shalt doe no maner of worke, thou & thy son, and thy daughter, thy man seruant, thy maide seruant, thy cattell, and the

stranger that is within thy gates, for in sixe daies the Lord made heauen and earth, the sea, and all that therein is, and rested the seauenth day, wherefore the Lord blessed the seauenth day, and hallowed it.

5 Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thée.

6 Thou shalt doe no murther.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witnes against thy neighbour.

10 Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his Oxe, nor his Asse, nor any thing that is his.

Then considering the tenor of that which thou hast said, craue grace at Gods hands to walke after his will, vsing the same prayer which Christ taught thée, and saying:

OVr father which art in heauen, hallowed be thy name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as wé forgiue them that trespasse against vs. And lead vs not into temptation. But deliuer vs from euill. Amen.

Besides all this, thou must also most heartily humble thy selfe before God, acknowledging thy selfe a sinner, and that thou canst doe nothing that is righteous: but if there be any goodnesse in thée, either of nature, or of Gods grace, thou must freely confesse that all comes from aboue. Repute not thy selfe better then another, but rather the least of al: If any dispise thée, mocke thée, or iniure thée, suffer it not onely patiently, but also willingly and gladly, euen for the loue of God. For the scaling ladder of heauen is humility, and a full denying of thy selfe in worldly causes. Thinke not wel of thy selfe for any thing that thou dost, hast done, or maiest doe: but if thou hast any goodnesse in thy body, or in thy soule, be not ashamed to confesse that it is not thine, because it comes not

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from thée, but of God: for from him indéede it proceeds. And when at any time thou findest thy selfe, as it were left of God, and destitute of consolation, whether it be inwardly or outwardly, be not discouraged for it, neither thinke that God hath forgotten thée, but heartily humble thy selfe before God, putting all thy confidence in God, as in one that knowes how to saue his elect. If thou receiue any blessing inwardly, as wisedome, or any other gift, exalt not thy selfe in pride, neither discommend others that haue not receiued of God such grace: but vse that which thou hast to Gods glory. Againe, if thou sée thy neighbour fall, take héed, iudge him not, but thinke that God permits thée to sée his offence for thy profit. Imagine thou wast neuer touched with that crime, well, it is much, but yet thou hast ben culpable in some other as bad, or else worse: vpon this examination reforme thy selfe, suppose thou art in no fault, thou must not therefore estéeme thy selfe better then he that is in fault, knowing thou art of such a nature as he is, made of the same stuffe as he is, and therefore notwithstanding thy supposition, a sinner & offender as well as he: so that both néed amending. Be thou sure, that if God had prouided no better for thée then thy selfe deserued, thou hadst committed the like offence, or else greater: and thanke God that he hath kept thée so, and pray for him that doth amisse, and is not yet conuerted. When thou séest a sinner onely led to lose his life by law, know that thou standest a sinner before God as well as he, although before the world thou be estéemed better. There is no schoole wherein a Christian may so wel learne to liue well, as in the contemplation of Christs life and conuersation: thou must oftentimes thinke on thy last end, as death, iudgement, hell, and heauen: persewer in prayer, so thou shalt please God, and not be loath to die. Remember thy end (saith the wise) and thou shalt neuer sinne: thou must often pray deuoutly to God, and when thou wilt so doe, thou must draw thy selfe from all affaires: for prayer is a lifting vp of the hart to God, and a priuate spéech of the soule with God. If it be so, were there any reason that a man should draw his cogitations

from God, or rather all outward business put apart, with all reuerence to submit thy soule before him. All this notwithstanding, it is not forbidden in all our affaires to pray and sing Psalmes to Gods glorie, and oftentimes with teares to say the Lords prayer, or any other prayer to that effect. And heere by the way, thou must vnderstand, that the longest prayer is not most profitablest, because of the multitude of cogitations in the minde. Besides that, they must be deuout, for the prayers which are done with deuotion of the hart both profit, all other prayers are but paine, and to no purpose. If thou pronounce but three words, as the Publican did, saying: God be mercifull to me a sinner: or as the Cananite said, O sonne of Dauid, haue mercy vpon me, it is enough. Agayne, be not curious of thy tongue, nor fine in speaking: it sufficeth that thy heart speakes within thee, and thy tongue, though but bleatingly if vnfainedly, it is well, as we read of Moses, and Anna, Samuels mother.

Worldly goods superfluously thou oughtest not to aske, but necessarily to liue, & with a measure for thy bodily health, and for the succour of the needy. If thou be sicke, poore, or in aduersitie, thou maiest aske health, riches, or prosperity: so it be done to Gods glory. But if thine afflictions doe more aduance Gods glory, then thy prosperitie doth, yeelding thy will to Gods will, thou oughtest to aske patience, and say with a meeke heart, Lord thy will be done, and not mine. If thy senses be inclined to sinne, be not dismaid, for there is a God, to whom if thou pray, will by the power of his grace suppresse that inclination. Wherefore take courage when thou art tempted, aske for help of God, saying: O God make speede to saue me, O Lord make haste to helpe me. Lord God leaue mee not, but be my helpe. O thou Lord God of my health. Doe what thou canst to resist the Diuell, and he shall goe from thee: approach to God by faith, and he will draw neere vnto thee by his spirit. If the Diuell assault thee defie him, and make thy moane to thy Sauiour, (saying) Lord helpe me, and he will helpe thee. Doe thou thine endeauour, and assure thy selfe that God will make thee strong, he will

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aide thée, he will ease thée, and in the end will let the frée from all vexations, placing thée in the heauen of heauens, the portion and inheritance of his seruants. To this God, & to Jesus Christ, with the holy Ghost, be all glory, honour and praise, world without end. Amen.

The Authors Peroration or conclusion to the deuout Readers or Hearers.

Chap. XII.

I Thanke almighty God of his goodnesse, that I am come to the end of the voyage of the wandring Knight: by the which thou maiest vnderstand, that in following Folly & vaine Voluptuousnesse, hée forsooke God, to the preiudice and hurt of his soule, yea, to the danger of euerlasting damnation. Here thou mayest learne that all voluptuous worldlings, are the very subiects of Sathan, and their earthly goods and worldly pleasures shall quickely consume. Thou art taught likewise what great clemency God vsed to him, drawing him by his grace from the sinke of sinne, wherein he was suncke: how he was led to the pallace of Repentance, and from thence to the Pallace of Vertue, where by Gods grace he is now, and what goodnesse he hath found there, thou hast heard at large. The Lord graunt vs to land where hée is landed, euen in the land of Promisep, romised to the elect:

And now to conclude: I beséech your curtesies, that if any thing in this my labour mislike you, interpret the same to the best, & lay nothing to my charge in the way of presumption: but commending my good meaning, & allowing my will, not to contemne, but to speake well and estéeme of this my worke, and to vse it for thy benefite and edification, for the which end, I made and compiled the same.

And now I exhort you all (in Christian loue and charity) that if by Gods grace you be resident in Vertues Pallace, to

perseuer and continue there to the end, humbling your selues before God, and alwaies trusting vnto his goodnesse, not vnto your owne strength or merits: acknowledging also Gods grace, by the which you are as you are, and of whom you haue that you haue. Let all your confidence be in his mercy and in his goodnesse.

Furthermore, if any feele and perceiue himselfe out of Vertues Pallace, by the meanes of worldly vanities, let him consider the great perill hée is in, and spéedily turne to repentance, with a contrite and sorrowfull heart, requiring pardon of God, and trusting wholy in the merits and passion of our Lord and saviour Iesus Christ. Let him not be ashamed to acknowledge his sinnes, which if he doe, he shall finde at Gods handes grace and mercie. And now I beseech our Lord God to giue vs all grace, to doe according vnto that which is here spoken, for (otherwise of our selues it is not possible) that leading a life acceptable and agréeable vnto his holy will, we may in the end, after the voyage which we haue to passe in this world, sée and inioy, possesse and haue, the full fruition of that glorious Citie of Paradise, where true blessednesse and perfect felicity dwelleth, euen in the habitation of God almighty: vnto whom be all honour, glory, power, and dominion for euermore.

Amen.

FINIS.

BRITISH MUSEUM

mr Mason in Poules Church yeard at 1 3
faces wollen draper

Edwards Trowe Eyd [illegible]